

# *The* REVIEW *and* EXPOSITOR

A BAPTIST THEOLOGICAL QUARTERLY

---

VOL. XLVII

APRIL, 1950

NO. 2

---

## CONTENTS

### **An Inaugural Address**

By President George W. Sadler.....147

### **Vital Values of the Cross**

By A. D. Belden.....158

### **Play and Its Meaning for Preaching**

By Willis Bennett.....165

### **The Role of the Church in the Conservation of Youth**

By Dr. Henlee H. Barnett.....173

### **Pastoral Use of Community Resources**

By George Todd Kalif.....178

### **Concerning the Reality of the Body and the Blood of Christ**

By Leo T. Crismon.....190

**Book Reviews**.....206

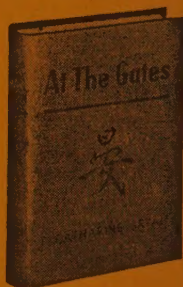
## *They Answered the Call*

### **At The Gates**

F. Catharine Bryan

The average Christian will be jerked out of his complacency by reading this story. In a perfect combination of exact knowledge, sympathetic understanding, and facility of expression, this volume presents the dramatic, intensely interesting life story of Matthew Tyson and Eliza Moring Yates, pioneer missionaries to China. Carefully documented and abounding in dialogue, **At the Gates** provides a full and stirring account of Southern Baptist work in China.

**\$3.75**



### **Giant In The Land**

Hortense Woodson

You will thrill to the story of South Carolina's William Bullein Johnson, brilliant young lawyer who was called to preach the gospel and who served as the first president of the Southern Baptist Convention. Famed for his missionary zeal, a beloved pastor, trusted denominational servant, and an eloquent speaker, this pioneer Baptist preacher championed the cause of general and ministerial education in the South. Thoroughly documented, here is a book for everyone interested in early Baptist history in the United States.

**\$2.50**

Order these **Broadman Books of Merit**  
from your **BAPTIST BOOK STORE**

# THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary



## EDITORIAL STAFF

ELLIS A. FULLER  
Editor-in-Chief

J. B. WEATHERSPOON  
Managing Editor

H. C. GOERNER  
Review Editor

W. H. MORTON  
Business Manager

## ASSOCIATE EDITORS

W. T. CONNER

A. E. TIBBS

---

**Correspondence:** General address, The Review and Expositor, Norton Hall, Louisville, Ky. Concerning articles and editorial matters address the Managing Editor; concerning books and reviews, the Review Editor; concerning subscriptions and matters of business, the Business Manager.

---

**Subscription Rates:** \$2.00 per year in advance; single copies, 60 cents. Sold in England by Kingsgate Press, 4 Southhampton Row, London; in Canada, by Baptist Book Rooms, Toronto.

---

Entered as second-class matter July 14, 1906, at the Post Office at Louisville, Ky., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.





---

---

# THE Review and Expositor

---

---

Vol. XLVII

APRIL, 1950

No. 2

---

---

## An Inaugural Address

PRESIDENT GEORGE W. SADLER

Baptist Theological Seminary  
Zurich, Switzerland

*Time* magazine of July 25 reports that slightly more than half the estimated population of the United States are enrolled as members of churches. While this is the largest percentage in history, it leaves much to be desired. Indeed, it indicates that almost half of the inhabitants of a so-called Christian country do not claim any church connection. But even more disturbing is the statement that only 30 per cent of the enrolled members attend church with any regularity.

It might be asked with some degree of appropriateness: Why, in the light of the fact that paganism prevails in many areas of American life, should American mission boards have the temerity to send their representatives abroad? Why not concentrate upon the forces of evil that are entrenched in high places and low within our own borders? Why not apply to ourselves the physician-heal-thyself principle? Many answers might be made to queries of that sort. One is that the Christian enterprise has never been conducted on that basis. Jesus did not remain in one center until all who made up that community accepted his way of life. Even when the common people heard him gladly, he moved from their midst to other areas of need. Jesus made it clear before his ascension that after his disciples were empowered, they were to witness *both* in Jerusalem *and* in all Judea *and* in Samaria *and* unto the uttermost part of the earth. There is no indication that he meant his disciples to remain in Jerusalem until all its inhabitants had been converted. Apparently there was no thought on the part of the apostle Paul that he should

stay in Ephesus even when they asked him "to abide a longer time."

Since we have accepted the "both-and" principle, and since we are convinced that the great commission is practical and personal, we must carry out our marching orders. Like Paul, we are under condemnation if we are disobedient to our heavenly vision. Woe be unto us if we preach not the gospel. There is no limit to the number of places in which we must declare the whole counsel of God. The field is the world and "all the nations" our parish.

Almost one hundred years ago, Baptists of the southern part of the United States began to think in terms of establishing mission work in Europe. Dr. Everett Gill, Senior, tells us that as far back as October, 1850, "the Rev. John Eschman was requested to appear before the Board in reference to his going to Switzerland as an agent of the Board." At the same time, it was agreed that France should be adopted as an area of missionary endeavor. However, it was not until 1870 that it was decided that Italy was the most suitable country for a new missionary enterprise. In June of that year Dr. W. N. Cote, who had been a Y. M. C. A. secretary in France, was chosen as Southern Baptists' first ambassador to Europe. Since that time some of the ablest men of our denomination have served as missionaries of our organization in Italy.

In 1920 a meeting of far-reaching importance was held in London. Representatives of Northern, Southern, Canadian, British, and Continental Baptists were present. The question that was uppermost was that of relating the Baptist strength of the world to Europe's needs. It was agreed that Southern Baptists should associate themselves with their brethren in Spain, Yugoslavia, Hungary, Rumania, and the Ukraine. The following year Dr. Everett Gill, Sr., was entrusted with the responsibility of representing our Board in this new relationship. Dr. W. O. Lewis, who is with us on this occasion, was chosen by Northern Baptists for similar service in the areas in which they had assumed obligations. Dr. Gill readily recognized the importance of Theological training. Much of



his time was spent in lecturing in seminaries in Budapest and Bucharest, and in conferences in various parts of Central Europe.

Just when, and in whose brain the idea of an international European Baptist Theological Seminary was conceived, it is impossible to say. In any case, the period of gestation has been a long one. The important facts are that the infant is legitimate, and that it is sound at birth. There is no evidence that the child will become a prodigy, nor is such development desirable. It is hoped, however, that like Him in whose spirit it is to be nurtured, it will grow in wisdom and in stature and in favor with God and man.

Twenty-eight years after the first London Conference, another momentous meeting was held. About eighty Baptists from many parts of the world came together again in London. The principal concerns of this group were the suffering peoples of Europe and the training of spiritual leaders for this continent. The committee on theological education reported in part as follows: "The committee stress the need for seminaries where national groups can teach their own ministers in the language in which they will preach the gospel to their people, and with special reference to the problems of their own nation.

"It was agreed, however, that beside these, and in no way replacing them, there is need of a seminary in Europe which shall be more than a national institution, a seminary which may satisfy the need of several countries and which may be more of a graduate school than some of the smaller seminaries.

"The committee recognize with gratitude the generosity of the Southern Convention of the United States in their plans to establish a seminary in Switzerland which will serve wider than national interests."

Almost immediately after the foregoing paragraphs were written into the records of the London meeting of 1948, Dr. M. T. Rankin, Mrs. George R. Martin, and your speaker flew to Geneva. There we inspected a number of sites which Dr. J. D. Franks had listed as possibilities for the seminary

location. A few days later we traveled to Zurich where we examined two pieces of property. It did not take us long, after we saw these grounds and this magnificent building, to decide that this property should be acquired. Perhaps it should be said here that the choice of Zurich as the location rather than Geneva was influenced by the presence in this part of Switzerland of a number of Baptists. One of these, the pastor of the local Baptist church, urged us to establish the seminary in Zurich.

It need hardly be said that we are not here to *enlighten* Switzerland. We shall be happy to associate ourselves with our Swiss brethren in any relationships which may be deemed mutually helpful. This country was chosen as the seat of the seminary because of its international nature, and because of its central location, and not for the reason that we considered it a mission field. At the same time, we shall be glad to avail ourselves of every opportunity to strengthen the hands of all who are bearing burdens of spiritual responsibility. We are humble servants of God who deeply desire to play a part in the rehabilitation of Europe. If, as Dr. Visser't Hooft tells us, "The spiritual forces which Europe received are exhausted," we shall try to contribute our quota of reinforcement. If his appraisal, "Europe must now cease to be, or accept *metanoia*," is correct, we yearn to participate in the reconditioning process.

Many men now living have participated in two world wars. Millions of other persons have been victimized by these conflicts. When we contemplate the loss of life, the brutalization of spirit, and the destruction of property occasioned by this militarism, we naturally ask: What makes men mad? Why do men destroy themselves in global wars? How do we get that way, as we slangily say in America? What makes us what we are? Most of us agree that we are a sort of sum total of heredity and environment. One of our intellectual and spiritual leaders declared several years ago that an important third element in our make-up was personal response. As he suggested, we have no control over heredity and much of our environment is made for us.



That brings us face to face with the matter of personal response. My thesis, therefore, is man is largely what he thinks. Some one has said: "Give me for a few years the direction of education and I agree to transform the world." Bismark is credited with the statement: "He who directs the school directs the country's future." It is evident that the Roman Catholic church is in complete agreement with that concept. It is well known that a thorough kind of indoctrination was responsible for the rapid development and firm hold of Nazism. It is equally well established that the strength of communism partially is explained by the power of its propaganda.

I should like this seminary to keep raising and pressing three questions. I should like the students, the members of the faculty, and all who come under their influence, to consider these questions personal. While we shall not expect audible answers, I should like us to sit alone with our souls and answer these questions with some degree of satisfaction. The first of these queries is:

I. How do you appraise yourself? Your own destiny and that of others depend upon your answer. There are two common attitudes to self. One is illustrated in the Persian parable of a father and son. The son had never seen a mirror. Prior to starting on a long journey, the father presented his son with a looking glass. Upon his return the father found the son dead. He was so pleased with himself that he could not take his eyes off his own likeness. Another illustration is found in the story of James McNeill Whistler and Oscar Wilde. Great friends, they spent their latter years in Europe. Concerning them a Brighton newspaper carried the following report: "James McNeill Whistler and Oscar Wilde were seen yesterday on a street corner in Brighton and as usual they were talking about themselves." Whistler clipped the item and sent it to Wilde with this comment: "Dear Oscar, I do wish these newspaper reporters would be more accurate. As you recall, we were talking about me." Wilde wired this reply: "It is true, Jimmy, we were talking about you, but I was thinking about myself." We are

amused at such evidence of self-centeredness, but perhaps we are amused at such evidence of self-centeredness, but perhaps we are not far wrong when we say that selfishness is the root of all kinds of evil. A highly respected theologian of this community declares that "The original sin of man breaks out first of all, and mainly, in his religion: the essence of original sin is man's apostasy and his inveterate tendency to be absorbed in himself." Jesus was in constant conflict with the scribes and Pharisees of his day on this very score. They were so self-obsessed that they went to unreasonable lengths to ingratiate themselves. It was easy for Jesus to see their shallowness and insincerity, and he did not fail to lay bare their real nature.

Perhaps those who make up this audience would not come under the condemnation of our Lord for such blatant hypocrisy. It may be that the weak spot in our armor lies in the area of self-will. If so, we would do well to take stock of ourselves in the light of the following statement of a contemporary theologian: "The striving for unconditional freedom; the striving to be autonomous; the will of the tenant to be Lord, is the root of sin."

The other extreme to which I referred is self-depreciation. All too often we excuse ourselves for not measuring up to a high standard of excellence. A college president is quoted as having said that after much dealing with students, he wasn't sure whether B.A. stood for bachelor of arts or builder of alibis. Many of us have the attitude of the lawyer of the Scripture who wished to justify himself. Perhaps the greatest hindrance to the cause of Christ is the unwillingness of Christians to go all the way with their Leader. The most thrilling chapter in the history of Christianity is the one that records the acts of men who were called unlearned and ignorant. Even their enemies took knowledge of them that they had been with Jesus and their persecutors declared that they had turned the world upside down. In every generation God takes a cobbler like Carey or a shoe salesman like Moody or a mountain boy like Truett

and shows the world what he can do with one who is willing to go the limit in self-surrender.

II. My second inquiry is, how do you think about others? How do you regard those whose color or creed or nationality is different from yours? How do you appraise human personality? It was Lord Halifax who told a group of professors and students at Oxford University in 1940 that it was a clash of ideologies that created the spark that set off the second world conflagration. One idea was that the state is or ought to be supreme; that if in the process of functioning the wheels of machinery should grind human life to powder, it might be too bad, but the wheels must turn. The other concept was that the state exists for the individual, that members of the body politic have the right to determine the nature of their government.

Several years ago the citizens of Virginia took the time to pay tribute to the memory of Thomas Jefferson. Although he was an aristocrat, Jefferson was interested in the rights of the ordinary man. He pledged himself to the proposition that every child should have an opportunity to develop his mental processes and that every individual should be free to worship as his conscience directed. In a letter to Dr. Rush, he declared: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." It is not surprising that Virginians and their fellow citizens of a grateful nation paused to pay homage to a man, born 200 years earlier, who lived for the principles for which their sons were then dying. Although he was president of the United States for two terms, Jefferson chose to omit from his epitaph any mention of that high honor. The inscription which he dictated reads as follows: "Here was buried Thomas Jefferson, author of the Declaration of American Independence, of the statute of Virginia for religious liberty, and father of the University of Virginia." While not a Christian in the generally accepted sense, the great American statesman could say that he was "sincerely attached to Christian doctrines in preference to all others."

It is interesting to observe that when Jefferson was



enunciating the principle that "governments derive their just powers from the consent of the governed," Rousseau was sounding a similar note in France. Even more interesting is it to members of this audience that both of these lovers of liberty helped to pave the way for the modern missionary movement. It has been said that "Rousseau never gave a thought to Christian missions; yet his message helped to raise men's conceptions of the backward and barbarian races, and to arouse on their behalf a brighter hope."

While in America and in France human rights were subjects of conversation and occasions of revolution, William Carey was cobbling shoes, studying geography, and communicating with God. It was during that period that God rolled upon his heart the burden of the pagan world. Later he became a teacher and a pastor in Moulton. At times he was seen to weep when teaching his pupils geography. Pointing to distant parts of the globe he would say as he sobbed, "And these are pagans, pagans!" He went to India and the modern missionary movement was born. It is not too much to say that Carey's influence helped to change the nature of the world. We are here this evening partly because as some one has suggested, "God took a man out of common stock, and granted him a vision of Himself" and rolled upon his heart the burden of others.

III. My third question is, How think you about God? Professor Emil Brunner says that "For the first time in world history there is mass atheism, and a completely secular culture." This eminent theologian doubtless had in mind a particular country where godlessness has been a cult. However, he might have gone almost as far in describing parts of the world which are considered Christian. As has been indicated, there are not enough vital Christians in the country in which the sponsors of this institution live to give any of us a feeling of satisfaction. Indeed, we are deeply disturbed when we are reminded that almost half of our citizenry claim no church connection and only thirty per cent of the other half manifest real interest in the things of the spirit. No wonder an enthusiastic American communist

spoke somewhat as follows to an American Christian: "We are going to lick you Christians. Yes, we are going to win this country. We are going to beat you because we believe in our cause, and you are lukewarm about yours." The unhappy prospect is that they will lick us if we do not bring to bear upon the Christian cause more enthusiasm than is now exhibited by many who seem to be Christian in name only.

Even more disheartening are conditions in certain nominally Christian European countries. Information is to the effect that church attendance in England and the Scandinavian countries is pitifully small. Those who defend absenteeism from church are inclined to say that attending religious services does not connote practical Christianity. True enough, we reply. At the same time, the burden of extending the borders of the Kingdom of God has ever been borne by those who kept warming their hearts in houses of worship.

There are even more alarming situations in other parts of Europe. Regardless of who is responsible for it, there are millions on this continent to whom life is well-nigh meaningless. Some of these have no home, no country, no hope, no God. Others are unable to make sense of this scheme of things that is called life. They are neither free nor do they see any evidence of justice. Some of these are saying to us, Where is thy God? We know all too well that it is not easy to answer that kind of question. The great Revealer himself said: "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." And yet one of our most important tasks is that of revealing to the world a God who cares so much for individuals that He provides for the salvation of every one who will accept His gracious offer. Professor Brunner reminds us that "only when a person is taught rightly about God is his heart turned rightly toward Him; incorrect doctrine points man in the wrong direction, where we cannot find Him and He cannot find us." For example, the primitive African of Nigeria calls Him Olorun, the owner of the

heavens. His idea is that God made the universe and went off and left it. Since they cannot approach him directly, these pagans must worship through the media of raging streams, granite boulders, giant serpents or graven images.

A modern French philosopher, now teaching in Princeton University, writing on atheism, which is a sort of sophisticated paganism, says there are the "practical atheists, who believe that they believe in God, but who in reality deny His existence by each one of their deeds—They worship the world, and power and money." Like the eunuch, neither of these classes of pagans will understand the true God, except some one show them. That's our task. Unless we are willing to accept the challenge of it, we would be well-advised to close these doors and dispose of this property.

To some of us it is quite significant that we are inaugurating a Baptist school of the prophets in this setting. More than 400 years ago discussions of earth-shaking proportions were held not far from this spot. In these intellectual battles our spiritual forefathers had a tremendous stake. We appreciate the emphasis Luther and Zwingli gave to the principle of justification by grace through faith and the concept "that Christ alone is our righteousness and our salvation." At the same time, Luther's interpretation of the meaning of the Lord's Supper and Zwingli's insistence upon the unity of church and state are unacceptable to us. While our hearts harbor no bitterness toward these great reformers, we find it impossible to reconcile their emphasis on the spiritual rights of the individual with their attitude toward persons who insisted upon exercising these God-given rights. It is true that fanatics, and it is possible that immoral men, were connected with the Anabaptist movement. However, that does not excuse the unspeakable sufferings and the shameful deaths of saints like Mantz and Huebmaier and Sattler. Dr. Adolph Harnack describes these men as "noble and reverend characters," and declares that they "come nearer to us than the figures of an heroic Luther or an iron Calvin." As some one has suggested, "it is idle to speculate as to what would have happened if the Reforma-



tion as a whole had taken an Anabaptist turn." While differing in some respects from even those Anabaptists who came nearest to us in faith and practice, we are proud of our kinship with these forbears who died rather than compromise or recant.

It is fitting on this occasion to remind ourselves of the debt we owe the man who has been called the "father of the continental Baptists." I refer, of course, to Johann Gerhard Oncken. We can never repay him for his contribution to our spiritual well-being, but we would be ingrates if we should fail to keep his memory green and fragrant. Also, we desire to emulate his spirit which had in it such elements as "a sense of the grace of God in the Lord Christ, . . . a fervent love of the Scriptures, a passion for souls." A few weeks hence the Salem Baptist Church of this city will observe the hundredth anniversary of its founding. Those who participate in that celebration will doubtless pay a worthy tribute to the man who helped to bring that organization to birth.

We thank God for the apostles and prophets we have mentioned, and for their unnamed predecessors. They are an important part of the foundation on which we begin to build here. At the same time, we recognize that Christ Jesus himself is the chief cornerstone of this institution. Without Him the superstructure will collapse, and the foundation will disintegrate.

This is neither the time nor the place to enunciate a creed. As a matter of fact, Baptists are not a credal people, except that the Bible is their rule of faith and practice. However, since we are saying that we are what we think about God, it is not inappropriate to declare that He is our rock and our fortress. In Him is our trust. The Bible is His inspired word, a lamp unto our feet and a light to our path. His only begotten Son is our Saviour. He is God incarnate, our atonement and the propitiation for our sins. Beside Him there is none other. We worship Him not as a dead Christ, but as a living Lord. To the task of making disciples of all nations we dedicate ourselves, believing He is with us always, even unto the end of the world.

## Vital Values of the Cross

A. D. BELDEN

Harrow Weald, Middlesex, England

It cannot be too strongly emphasized that the sayings of St. Paul concerning the cross of Jesus Christ do not represent mere theorising about that extraordinary event; they represent, rather, the values which that cross came to have for him in his daily life. They were the current coin of the apostle's life-reflections of his daily experience of the power of Christ to save. We shall never do justice to Paul's meaning until we cease to regard these classic passages upon the cross as theology, and begin to see them as records of the plain everyday effect of the cross, not only upon his own mind and life but upon the minds and lives of his fellow Christians. Such an understanding of them would leave us face to face with the question: why should not the cross of Christ project itself into our own life also with just these values?

One can imagine St. Paul standing over against this modern religious world of ours and crying, wistfully, in the eloquent words that F. W. H. Myers has put into his mouth:—

“Oh, could I tell, ye surely would believe it.  
Oh, could I only say what I have seen;  
How should I tell, or how can ye receive it?  
How? till He bringeth you where I have been.”

From the famous passage contained in Romans, Chapter V, we can select three sentences which enshrine, in an impressive sequence, the three supreme values of the cross, not only for St. Paul, but for all men:—

“God commendeth His own love towards us.”  
“While we were yet sinners, Christ died for us.”  
“Saved by His life.”

Here we see St. Paul deriving from the cross of Jesus an assurance of Divine Love,—an unveiling and judgment of human sin, and a gift of Divine Grace.

## I.

*"God commendeth His own love toward us."*

In the cross there is the vital value of an overwhelming assurance of Divine Love. Were our imaginations equal to the task it would be a useful experiment to endeavor to re-write the history of the Christian centuries, minus the cross of Christ: one wonders how much of the history would be worth recording!

There are some people, even Christian people, who say, very unthinkingly, "it wasn't Christ's death that mattered, but His life." But how would His life have appeared without that sublime conclusion? We should have had the history of a noble teacher, whose sincerity and spirit were never put to final proof. That would be the situation at its best, for it is very doubtful whether Jesus could have avoided death in any honourable way. The truth is, of course, that these two things cannot be severed: the death is all of-a-piece with the life, it is part of one perfect witness; and as the death without the life and teaching would be meaningless, so the teaching and the life without the death, *in the absence of that response from humanity for which Jesus looked*, would have been unfruitful. They would have missed their crowning demonstration and most amazing confirmation.

The very least that can be said about the cross of Jesus takes us a very long way indeed. It is that Jesus died in witness to the love of God for humanity which filled His own soul to overflowing. Nothing could be plainer or simpler than that. Nowhere in human history do we find a greater lover of men than Jesus, and always He traces that Love of His to its source in the heart of the All-Father.

Let us ask ourselves, upon what ground would we believe that God is Love if we had not Jesus to turn to, if we had not for a supreme argument—Jesus, crucified for Love's sake? Should we turn to the other world religions? Can we fall back upon Buddhism, or Mohammedanism, or Hinduism, or Confucianism? Would it not indeed be a fall? The



very fact that not one of these religions rises to the level of becoming a real *religion of the spirit* but remains on the level of law and regulation, with next to no idea of redemptive aid from God for the sinful soul, renders their witness to the Divine Love hopelessly inadequate to meet the vital needs of mankind. In every one of these faiths man may lift himself to God by awful and sublime struggle, if he can do so. He is not encouraged to believe that God stops in pity and in power to save.

Shall we look to Philosophy to convince us that God is Love? It can certainly provide us with some pretty arguments in that direction, arguments that can stimulate and encourage a faith that is already in being. Its most valuable argument, however, turns upon the reality of the moral ideal, as it registers itself in the minds of men. But that reality expresses itself in humanity mainly in the form of condemnation. It is the reproach of the *unattained* ideal.

If, in all human history, there is no record of any achievement that reaches and satisfies the ideal, then a great burden is put upon belief in the objective reality of that ideal or, at least, in the possibility of its ever being achieved with a minimum of power to save, but if it is true, then indeed it becomes a "power of God unto salvation."

If, then, God is to be judged by what has come forth from Him in visible creation—Jesus crucified is the highest and surest guarantee of the Creator's Redeeming Love that we possess.

Christ thus meets our fundamental need, for unless we can believe that God is Love there is no hope for any of us. A mere task-master-God and arbitrary Sovereign, however Holy, working upon mankind by the sole motive of fear will never save us from sin. Such a God can never afford us that escape from self-interest, in which alone lies the hope of salvation for the individual and for society.

But how obsolete becomes such an inferior God in the light of the cross of Jesus! "Shall man be more pure than his Maker?"

If there is no God of Love, then this Christ—the supreme Lover of us all—must actually be exalted to Godhead and made henceforth the soul and centre of our universe. “We needs must love the highest when we see it.” But let the soul only linger at the cross of Jesus and how sure it grows of the Divine Love! For here “God commendeth His own Love toward us.” It is here that you may come in the sorest hours of life to find that it is no mere spectator-God who calls upon you to suffer, but one who declares “in all their afflictions I am afflicted,” and who in His suffering “heals and hallows all our woe,” and breathes into us the spirit that can conquer the worst by the invincible faith in the best.

## II.

### *“While we were yet sinners.”*

The second vital value that we can perceive in the cross of Christ is its terrific judgment of sin. It is indeed amazing how sin gathers about Jesus in this final crisis, how it hems the sinless one in and does its worst and vilest to Him! Judas and Peter wounding Him in the house of His friends! Pharisees, Scribes and Priests—representatives of ecclesiastical corruption and hypocrisy! Herod and Pilate—representatives of the crass tyranny and expediency of so called justice! The mob—that fickle multitude whose aimlessness had moved Him to compassion and whose misery it had been the constant object of His ministry to relieve! Militarism, mob-passion, perversion of justice, private tyranny, personal cowardice, vile avarice, lying and every manner of deceit! It is indeed a muster of all the powers of darkness hurling themselves at the purest and the best, so that it seems no exaggeration to declare “Behold! the Lamb of God which beareth away the sin of the world.”

Yet how subtle is this judgment of God upon sin! Sin is given the rein and permitted to do its worst against the simple goodness and unquenchable Love of Christ, and the rest of history is left to proclaim with ever increasing volume the utter futility of sin’s vaunted power. Think what sheer

confidence of power is reflected in these words "whilst we were yet sinners Christ died for us." How soon the pierced hands begin to pluck the fruitage of their pain! The centurion from the very foot of the cross, the disciples from their flight of fear, three thousand at Pentecost, hundreds of thousands more within a century, and a multitude that none can number standing today with Christ at the right hand of God! Sin is indeed judged in the history of the cross of Christ. It is the water-shed of the ages.

How is it judged, also, in human hearts that gather here as they see that Love tried, tortured and slain! The very wrath of God against sin is transferred to the breast of the sinner, and in the believing soul a penitence arises which becomes an abiding hate of sin. We moderns have not, perhaps, done justice to this vital value of the cross. Dr. Lyman Abbott, in a great passage upon this aspect in his "Christ and Evolution" says:—

"It is the evil which sin brings upon man that brings sorrow to our hearts rather than sin itself. Nor shall we come to a moral state, worthy of the children of God until we have taken these two factors—the wrath against sin and pity because of sin, and found a way to unite them in one common experience, for mercy is not merely pity for a sinful man. It is the pity of wrath. Mercy is hate pitying."

There are few more searching questions for the human soul than how far it so loves goodness as really to hate sin? What is your hatred of lying, of cruelty, of impurity, of treachery and disloyalty of every kind? Tell me that and I can tell you if you are saved and safe. It takes this vision of what sin really is in its out-working—innocence defiled and crushed, ineffable Love pierced and bleeding, infinite compassion spat upon and rejected—to awaken our deluded hearts to the true values. Do you not feel that in every fight against sin in your own life, and in your own day and generation, you need this vision abiding with you so that however fair and sweet sin may appear in its favorite disguise as an angel of light you may always see it driving the nails



into the hands of Love, crushing the thorns down upon Love's brow, piercing Love's side, spitting foully upon Love's purity and so come to hate it as only perfect Love can hate, and able to break for ever with that which is anti-Christ? "Now is the prince of this world judged."

*"Saved by His life."*

The third vital value for our life that we find in the cross of Christ is the gift of grace. When such love finds one's soul and stirs within it such hate of sin, what passion of longing is aroused for a new life and indeed a new being that can answer such love and become in its hands "a flaming sword to fight through the world!" As Tennyson cried:—

"Oh that a man might arise in me  
That the man I am may cease to be."

This passionate longing too is answered, for the Love that speaks from the cross is not conquered by death nor overcome by sin. It is an everliving Love and an undiminished power.

If we feel that our past, however sinful, can be left to the atoning passion of this Love, working not only in and through us but throughout the universe, we can also lift our eyes to the future and believe that by His grace we, too, can conquer sin and sorrow and death. See how St. Paul repeats this thrilling thought in this chapter. "If while we are enemies we are reconciled to God in the death of His Son, much more being reconciled shall we be saved by His Life." "If, by the trespass of one, death reign, through one, much more, shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one—even Jesus Christ."

There is a supernatural grace available for the soul that will break with sin and embrace in fullest faith the Love of God. If Christ's sacrifice upon the cross proves His Love and wins our hearts from sin, how much more shall He, Himself, prove His Love by our perfect salvation. It is ours to believe in this grace, this Other, Greater life descending

in ever new glory of character upon the soul, transforming it from glory to glory till it is perfected in God's likeness!

Thus the cross becomes in our life, the perpetual guarantee of the presence of such living power. This is the most vital value of all. The cross brings us into new personal daily union with God so that it becomes true of us that "if any man is in Christ Jesus he is a new creation."

The measure of what this power is prepared to do for us is to be found in the suffering Christ. A God who can suffer like that for love of you and me will not stint His power as we seek to live in daily obedience to His Spirit.

Whatever, then, be the awful forces arrayed against us in our own soul or in the world, we may go forth to meet them in confident remembrance of the crucified to discover that "in this sign we conquer."

## **Play and Its Meaning for Preaching**

**WILLIS BENNETT**

**Louisville, Kentucky**

Through the years play has maintained a place of great importance in the lives of the peoples of the world. Each year in America alone throngs of people flock into stadiums, gymnasiums, theaters, concert halls, and every other conceivable place where they can enjoy organized recreation. At the same time other millions of our people are engaged in varying sorts of play within their homes. Children are busy with their wide selection of parlor and outdoor games, and adults with their cards or magazines. Each in his own way is engaged during much of his time in play.

The ancient Greeks considered the gymnastic and musical arts as two phases of education and by these arts sought to impress young people with the virtue of self-control, and the ability to enjoy themselves beautifully. Primitive Christianity could not recognize any value in the latter phase of this virtue, and stressed instead the ability to resist the allurements of pleasure. This idea, at least in part, prevailed through the centuries and was advanced in American thought through the Puritans. There was a time when play in the limited sense of thinking of it as organized games was forbidden by many parents and not permitted in the public school. They concluded that instruction was a serious thing, and that if it were to be taught playfully it would demoralize the child's nature. They failed to see, as many fail to see today, that a spirit of play needs to be carried into whatever work the child or adult does. Forbush claims that a study of biography presents convincing proof that the spirit with which most of the successful men and all of the admirable men have faced their tasks has been that of the "Happy Warrior."<sup>1</sup>

As far back as 1821 there arose a new interest in play which has increased until today.<sup>2</sup> First came the day of the gymnasiums and the outdoor playground, while a little later the small park came into existence. About the time of World War I the play movement reached what has been



called civic art and welfare stage. The outstanding feature of this stage was the recognition of the legitimate desire of the people for drama, music, and dancing, on the one hand, and on the other, the recognition of the exploitation of this normal desire by commercialized amusements.<sup>3</sup>

The need and value of play has continued to be recognized until today it is seen as something far more comprehensive than organized recreation or the games of children. This broader conception of play shows that it covers a group of activities as wide as the scope of human life. Gulick points out that play includes more than a name applied to a certain list of activities.<sup>4</sup> He claims play should be thought of in connection with all work worth doing, for it has a direct bearing on the questions of reality and worth and serves as a philosophy of life.

Play thought of in the realm of activities has been described as the name pertaining to activities which are not consciously performed for an ulterior purposes.<sup>5</sup> The person engaged in games, for example, generally is concerned only with the enjoyment of the games, rather than with any resultant good. But in this study attention is to be given to a conception of play that goes beyond activities. Play should be thought of as an attitude of mind, and it is this attitude that causes one to seek organized recreation and to engage in playful activities. This attitude is seen in the capacity of a person to draw satisfaction from the intellectual development of a topic irrespective of any ulterior motive. John Dewey concludes:

Unless play takes this intellectual form, the full spirit of scientific inquiry is never realized; much, if not all, of what is termed the love of truth for truth's sake in scientific inquiry represents the attitude of play carried over into the enjoyment of the activities of inquiry for its own sake.<sup>6</sup>

It is the broader conception of play that needs to be explored today. What is involved in this attitude? What psychological facts undergird it and what do these facts imply?

Woodworth points out that "... no single play instinct furnishes all the motivation but many sources of satisfaction are tapped."<sup>7</sup> Lee states that there are seven principal play instincts: creation, rhythm, hunting, fighting, nurture, curiosity, and team play.<sup>8</sup> Another group of instincts he calls "the hungers"—for air, food, and sexual relation. It is this group that gives an incentive for much of man's activities. It would appear that man's life is organized under a combination of these several instincts. Whether or not he engages in hunting or fighting these attitudes are present in his life. If, for example, one responds to the often repeated plea of the minister to "join in the battle against sin," his fighting instinct has been aroused. Although he may not fight in a physical or material way, the thought of a fight is present and he responds to its challenge.

Much of play is not play at all in the sense in which the word is used by many persons. Play activities may be engaged in spontaneously and for their own sake and still not lead to relaxation. Play is performed in a sense of seriousness. One can see it in the struggle between two teen-age teams in the vacant lot, or the mighty battle on the gridiron, or the serious play over the card table. The man who sits all day in the rain waiting for a fish to bite is in serious pursuit of his play. The child pretending to be an adult and playing at adult life faces imaginary problems in a very realistic way. One has to think only of all the varying types of play within which persons are involved to discover that each person engaged in play is moved by powerful factors. So much is this true that it is almost impossible to distinguish between play and work. Lee develops the idea of the play element in work and indicates that the play motive is the deepest and most serious.<sup>9</sup> The genuine love of one's work to the extent that the work comes first and the play is secondary, reveals a deep inner motive which Lee calls the "play motive."

It is this attitude that transforms work into play; that changes what would be boredom into enjoyment. If the development of a playful attitude—with reference to the

deeper meaning of the term—can secure such results then it is an admitted truth that play has real values worthy of our discovery.

There is a physical value that results from play and while leading to the development and health of the body it supplies much recreation. The important value of play is not recreation, however, but as Cabot says, it is re-creation.<sup>10</sup> Play has the ability to refresh us and to let us see our world through different eyes, thus renewing our power to work. Both play as recreation and play as re-creation has the tendency to make all the sense organs alert.

Perhaps one of the values of play most meaningful for preaching is the social value. Play develops competition, leading to self-sacrifice on the part of teams or persons competing. Much has been written concerning the attitude of sacrifice in religion. The spirit of play does not deny the need for sacrifice but it does suggest that this sacrifice need not make a person miserable. The spirit of play consists in an opposite attitude from misery, according to Wieman, and can take pain, sorrow, loss and death, and transmute them into joy and goodness by making them contributory to the attainment of a better world.<sup>11</sup> Likewise, this spirit of play calls for the formation of the habit of sharing, which is a social ideal that deserves more emphasis today.

Early Puritan thought would refuse to emphasize play if it had no moral value, but it would be noted that much play has moral value. For every organized game there is a set of rules, and for the players engaged in the game there is also a code of ethics. Play thus develops right habits and principles of fairness. This same attitude carried over into the activities of everyday life leads to the development of higher moral standards. The higher these standards are in the lives of people, the more receptive they will be to the message the minister has to offer where ethical issues are involved.

Still another value of play is suggested by Karl Menninger.<sup>12</sup> Giving a keen analysis of play from a psychological



standpoint, he states that play enables man to dispose of his aggressions. He points out that play is a method of carrying out these aggressions in forms that are socially acceptable. In play one can do what he wants. One can kill or hurt others, but it is done in play; it is make-believe. Victories that are gained in play may serve as compensation for the injuries that have been inflicted in daily life. The minister needs to know about these aggressions in his own life and in the lives of his people. Aggressions must be understood and dealt with and one should examine his motives even in play.

It should be recognized that play is neither good nor bad in itself. The mutual relationships of one to another or between several in a group have an ethical effect. There must be both a sense of self-discipline and a sense of greater freedom. If one acts from desire rather than compulsion he expresses himself freely. The child who is forced to engage in play receives little, if any, value from it. It is when he gives free, glad expression of himself that play for him becomes a good. This same truth can be applied to the tasks of life. The man engaged in his work because of a love for it has what might be called a "play attitude"—not an attitude of taking it lightly, but of giving himself more freely to it.

This truth is emphasized by Cabot when he says that much of our physiological need for recreation is a need for freer activity rather than for rest.<sup>13</sup> When there is a general feeling of repression, play may come to the rescue and release stored up energies.

With the broader meaning of play in mind, and with a fresh consciousness of some of its values, an examination of the meaning of play for preaching should prove profitable. This study makes no claim to comprehensiveness, but perhaps some implications can be suggested that will serve as an introduction to the values involved. What is the relation of play where the minister's message is concerned? How can that message best be developed and presented? It should be seen clearly that preaching is a serious business

and must be approached as such, but in what is said and the way it is said seriousness should not be the sole attitude. There is sometimes a close relationship between seriousness and dullness. Surely even in the pulpit there is a place for the spirit of play in the sense in which it is used here. It is time that ministers lead their people into adventures of righteousness where righteousness itself would be enjoyed rather than merely endured. A sense of freedom must here be present. Another statement from Cabot focuses attention upon this point, as he says,

Our present business, in any case, is to divorce morality from dullness. God never put them together . . . We have begun to make the separation, else we never could have initiated today's revival of interest in play. In this interest we have come to recognize that morality need not be dull, and what is more, that it must sometimes be playful.<sup>14</sup>

In the minister's appeal to men he should include the greater motives and not limit that appeal to fear alone, although this motive does contain value. Woodworth points out that games that contain fear followed by a means of escape always bring satisfaction.<sup>15</sup> Even rides at carnivals that all but take one's breath away are of great enjoyment. The person approaching the ride is sometimes sacred and tense, but upon its completion, he may burst forth in great laughter. It is suggested that this moment of fear is endured because the moment of escape far more than compensates for it. This same appeal can be present in the sermon. The presentation of fear of punishment is followed by an offer of a means of escape. This is a serious message but seriousness does not need to stand alone. There is ample room for the idea of freedom and joy.

It will be continually the purpose of the sermon to get people to accept Jesus Christ as their Savior and to commit themselves to His righteousness. What is desired is an incarnation—Christ in man. Even this can be approached in the spirit of play, for impersonation is essentially playful. The fact of the prevalence of impersonation need not be

proved to the minister. If he submits himself to inner examination he may discover that even he, although perhaps unconsciously, is a "carbon copy" of some fellow minister, past or present, whom he has come to admire. There is something to be gained by letting the life of some great man serve as an inspiration and a guide for one's own life. One has no better guide than Jesus. The Scriptures appeal to Christ-likeness as the criteria for conduct. In following his example there may be an element of impersonation, not of specific actions, but of attitudes.

In the presentation of a message that the minister wishes to be impressive and one which must not be dull, is there a place for humor? Luccock answers this question admirably:

Humor in the pulpit which is the incidental and occasional product of the friction between the mind and ideas may be of great and genuine service, a veritable means of grace. But humor which delays the train of thought or forces the train to stop on a siding till the humorous display is over is an obstacle to legitimate business.<sup>16</sup>

He adds that occasional humor is an aid in establishing a relationship between the preacher and the audience over which the truth can pass. The audience becomes convinced that the preacher is a man of like passions with them. On the other hand, Luccock warns, one should beware of "wooden humor" and the overuse of "funny stories," lest the congregation think they have "... a Merry Andrew in the pulpit instead of a Saint Andrew."<sup>17</sup>

Legitimate humor in the sermon can serve as a rest or a pause that lets the audience relax for a moment and then come back with greater attention. The use of humor generally will be in better taste if it is in the form of a phrase rather than a joke or story. It must always be incidental to the real purpose of the truth.

The minister can play a game with his congregation even as he preaches. It is a game of "give and take" or initiative and response. Cabot names this sport "Getting a meaning across."<sup>18</sup> He says the minister should not merely spout

a piece previously learned by heart, but should answer the mood of his audience, reading their responses written on their faces. It falls to the task of the preacher to use his knowledge and understanding of the play instincts to force his people to play this game of "give and take." The spirit of play in the complete meaning of the word can thus enrich not only the minister's life but also his message.

#### REFERENCES

1. William Byron Forbush, **Manual of Play** (Philadelphia: An Institute of Child Life, 1914), p. 273.
2. Clarence E. Rainwater, **The Play Movement in the United States** (Chicago: University of Chicago Press, 1922), p. 14.
3. *Ibid.*, p. 132.
4. Luther Halsey Gulick, **A Philosophy of Play** (New York: Charles Scribner's Sons, 1920), p. 10.
5. John Dewey, "Play", **A Cyclopedia of Education**, Paul Monroe, editor, (Five Vols.), IV, 725.
6. *Ibid.*, p. 727.
7. Robert S. Woodworth, **Psychology** (New York: Henry Holt and Company, 1940, Fourth Edition), p. 561.
8. Joseph Lee, **Play in Education** (New York: The MacMillan Company, 1926), p. 13 f.
9. *Ibid.*, p. 52.
10. Richard C. Cabot, **What Men Live By** (New York: Houghton Mifflin Company, 1924), p. 100.
11. Henry Nelson Wieman, **Methods of Private Religious Living** (New York: The Macmillan Company, 1929), p. 160.
12. Karl Menninger, **Love Against Hate** (New York: Harcourt, Brace and Company, 1942), pp. 167 ff.
13. Cabot, *op. cit.*, p. 136.
14. *Ibid.*, p. 97.
15. Woodworth, *op. cit.*, p. 564.
16. Halford E. Luccock, **In the Minister's Workshop** (New York: Abingdon-Cokesbury Press, 1944), p. 191 f.
17. *Loc. cit.*
18. Cabot, *op. cit.*, p. 123.



# **The Role of the Church in the Conservation of Youth**

**DR. HENLEE H. BARNETTE**

**Stetson University, Deland, Florida**

Juvenile delinquency has become a major social problem in this country. In some selected areas during the past decade the volume of delinquent juveniles has increased by three to five hundred per cent. Attorney General, Tom Clark, recently summarized the crimes committed by youth in 1945; they constituted: 15 per cent of all murders, 26 per cent of all arson, 30 per cent of all rape, 52 per cent of all burglaries, 36 per cent of all robberies, and 62 per cent of all thefts.

Between 1939 and 1945 the arrests of boys under the age of 18 revealed the following trends: increase of 39 per cent for robbery, increase of 48 per cent for murder, increase of 55 per cent for automobile thefts, increase of 70 per cent for rape, increase of 72 per cent for assault, and increase of 101 per cent for drunkenness. During the same period the arrests of girls under eighteen years of age increased 189 per cent.

Volumes have been written about the relation of the family, the gang, the neighborhood, the school, the court, and the community to the problem of juvenile delinquency. There is a paucity of materials concerning the responsibility of the churches for this problem. The purpose of this paper is to suggest the function of the churches in curbing juvenile delinquency.

At present the churches are under fire by workers in the delinquency-prevention field. This is largely due to the failure of the churches to co-operate in delinquency prevention programs. This inaction on the part of the churches is due to certain impediments.

1. A lack of social consciousness. Many sincere people feel that the church's business is to preach the gospel and to save souls for the next world. Consequently any active interest on the part of church leaders in specific social prob-

lems is "worldly." For them the gospel is purely personal and has no relevance for the larger social life.

2. Migration of churches from high-risk and deteriorated areas. Churches tend to desert the downtown areas for the more salubrious sections of the city. This is due to the fact that as soon as church members make enough money to live in the better zones of the city, they move away from the down-town churches. The churches, in turn, move along with these people, leaving large segments of population without spiritual and moral care. The Catholic Church, however, has been able to remain in these high-risk areas and has kept in contact with young people.

3. Lack of techniques in dealing with social problems. Social work has grown out of religious motivation, but the modern techniques for dealing with social problems have come from science and invention. Most churches have not developed effective means of solving social problems and, therefore, they have not gone beyond mere verbalization about the problem of delinquency control. However, a few people of all faiths are searching for effective functions for themselves and their organizations.

These are the major difficulties in the way of effective participation of the churches in social action. Fortunately the Christian bodies are becoming socially minded and are seeking a synthesis of a vital, personal faith in God and a social passion. As one church leader has well said concerning the problems before Christianity:

"They require a sociologist *plus* God, a social worker *plus* God, a psychiatrist *plus* God, a social engineer *plus* God."

Gradually churchmen are becoming aware of the responsibility of the churches for the moral character of individuals and institutions of the community. They have a growing conviction that congregations should do more than congregate. What can the churches do beyond exhorting? Some practical programs now sponsored by churches do in the conservation of our youth are as follows:

1. Social Service commissions of the major religious faiths are interpreting to their respective constituents the facts of scientific research in the field of delinquency. In this way the local churches are becoming aware of the problem and learning how to deal intelligently with it.

2. Home Mission Boards are employing men and women full-time to stimulate the churches to action in delinquency-prevention programs and to work with the courts.

3. Study courses and forums on youth problems are being conducted in some of the churches with the view to enlightening their constituents and inspiring them to do more than exhort young people to be good.

4. City Missions have been established by the churches in the high-risk and deteriorated zones of some of the larger cities in the South. These missions usually have a sort of a religious and recreational program which seeks to meet the spiritual and social needs of the people.

5. There is a trend toward cooperation between the churches and the other agencies in an attempt to reduce the rate of delinquent juveniles. No one organization can adequately cope with this complex issue. It requires a persistent cooperative effort of all of the constructive agencies in the community. An example of such cooperation is seen among the churches of Louisville, Kentucky, where they work with the Crime Prevention Bureau, the Juvenile Court, the schools, and other institutions in an effort to reduce delinquency in the city.

Also in Louisville, some of the churches are providing more recreational facilities for youth. One Methodist church, for example, has purchased lots nearby and has opened a recreational center with a full-time director. The Baptists are paying the salary of a young man trained in the social sciences to work with the juvenile court. In addition to this, Baptists established, two years ago, the Kentucky Boys' Estate based on the plan of Father Flanagan's Boys' Town.

The time has come when there must be unity among the churches for social purposes. Much time and energy

has been wasted by religious bodies arguing about doctrines and splitting theological hairs. We must exchange our religion of arguments for a religion of action and adventure—some living if we are to preserve civilization.

This does not mean union nor sacrifice of basic theological convictions. It simply means unity and purpose in social action. "Imagine," says Msgr. Sheen, "a Catholic and a Protestant in a forest attempting to settle the problem of Infallibility—They are suddenly attacked by a lion. What will they do? They will interrupt their controversy to do battle against the common enemy, of course." There are forces at work in the world today which are animal, demonic, and anti-human. It is high time we stopped quibbling and united our moral energies against the forces of evil which contribute to the break-down of family life and to juvenile delinquency.

6. Enlisting old and new members. An effective church program is a powerful force in community life and plays a dynamic part in the development of character. However, studies regarding the effects of religion and church attendance on delinquency are inadequate and inconclusive.

Nevertheless, many of our best students of the problem see a correlation between regular church attendance and the problem of delinquency. For example, J. Edgar Hoover, of the F. B. I. recently asserted that the Sunday school is "a powerful medium in materially reducing the army of youthful offenders and delinquents." He further stated that: "Full Sunday schools today will prevent full prisons tomorrow." Dr. Carr, Prof. of Sociology and Director of Michigan Child Guidance Institute, University of Michigan, says that if the churches could reach the unchurched, "the high percentage of delinquent children who have little or no religious training would automatically take care of itself." Studies would seem to support this statement. For example, of the 1,409 cases of juvenile delinquency in Birmingham, Alabama, in 1947, eighty-one per cent had no church home and attended no divine services with any regularity.



7. Finally, the churches can help to conserve our youth by helping to conserve the American home. Studies show that one of the chief contributing factors to the problem of Juvenile Delinquency is the broken home. Churches are in a strategic position to aid in the conservation of the home. This can be done in the following ways. (1) by emphasis upon the Christian interpretation of marriage and the family (2) by pastoral ministry, especially personal counseling; and (3) by strengthening the spiritual foundations of the family by encouraging worship, religious instruction, and mutual respect and helpfulness.

I have suggested some practical things which the churches can do to help reduce the problem of juvenile delinquency. Already a few churches have become aware of this issue and they are projecting programs to meet it. However, the masses of the churches appear to be indifferent or approach the problem negatively by condemning our youth for their waywardness. It is not enough to condemn. Churches must offer a wholesome recreational and religious program which will meet the needs of young people.

"Be not overcome with evil, but overcome evil with good."

## Pastoral Use of Community Resources\*

GEORGE TODD KALIF

Richmond Professional Institute of the College  
of William and Mary

A common concern of social workers and ministers is the well-being of the individual, and, while perhaps the social workers approach the matter from one point of view and the ministers from another, there remains nonetheless a common core of interest. This core focusses on the worth and dignity of the individual and on the human values which, at bottom, are at the heart of human life and conduct. The base of this interest, in the field of social work, is called social casework, which is grounded on a systematic knowledge of human behavior as revealed through psychological and psychiatric studies; in the church it is referred to as pastoral work or pastoral counseling. Both are methods of helping individuals who feel emotionally insecure.

Pastoral work is no younger than religion itself, although it assumes added significance in the light of modern psychology and psychiatry; and, perhaps, it may be said that ministers have, during the past quarter of a century or so, become increasingly more interested in pastoral counseling because of the information that psychology and psychiatry have accumulated about the backgrounds of human behavior. It is becoming gradually but surely more necessary for clergymen actually to face problems of individuals in terms of the psychological backgrounds of these problems. However, there remains a real problem here, according to Dr. Dicks, who says:

" . . . We (that is, ministers) have waited for further light; with the coming of light, we have been slow to accept it. The result has not been too flattering. Young people's problems have seemed too involved, old people's problems uninteresting, sick people's problems were left to the physician, while the problems of unmarried people seemed fraught

---

\*This paper was read at the conference on pastoral work sponsored by the First Baptist Church of Richmond, Virginia, at "Roslyn" (near Richmond), November 25-27, 1949.

with danger. The result has been that our clergy have baptized the babies with pious words, married the young with little counsel, buried the dead with little hope, and stood helplessly before the bereaved. It is safe to say 85 to 90 per cent of the clergy today are doing little effective pastoral work or personal counseling of any kind.

"Now we are slowly awakening to our task but many of our ministers struggle against the awakening. Modern psychology strikes a responsive note in the minds of some who are willing to settle down to hard work and study, and to subject the results of their work to examination. All too often this field has been left to sentimentalists who neither knew nor admitted they ever failed. We recognize that God limits himself to the limitations of those who serve him."<sup>1</sup>

Regardless of the degree to which this judgment may be well grounded as of today, five years after it was made, the fact remains that pastoral work is much older than social case work; in fact, it is as old as religion and as the church itself, for the church has always exercised faith in the possibility of men to surmount the obstacles to a richer and freer life. In this view, then, it may perhaps be said that social casework is a sort of interloper, coming into the scene of pastoral work but calling it something else. It remains that the faith of the social caseworker is the same as the faith of the minister in the possibilities of human achievement, despite differences in other matters, and each may effectively use the resources of the other.

Since the emphasis in this discussion is upon the pastoral use of community resources, with specific reference to social agencies and trained caseworkers, I would like differentially to suggest, in the light of Dr. Dick's judgment, some specific reasons which contribute to producing the limitations within which ministers operate and which, by being known, may be handled all the more effectively in the process of using community resources. Drs. Rennie and

---

1. Dicks, Russell L. **Pastoral Work and Pastoral Counseling**. New York: The Macmillan Company, 1945, pp. 4-5.

Woodward suggest first that the minister's training, in some instances, crystallizes definite beliefs and convictions, which are a source of security, but which, imposed on others, tend to produce or increase a sense of guilt; the important thing is that the minister retain his convictions but hold them in abeyance to avoid blaming or condemning. They point out, secondly, that theological training tends to produce the point of view that all the answers have been received, while in counseling, it is necessary not to talk, but to listen, not to place people into fixed patterns but to recognize and be tolerant of human variations. They point out, thirdly, that, since virtue is not confined to the religious experience, religious beliefs and theological formulations should be supplemented by knowledge and use of psychological processes.<sup>2</sup> On the other hand, the minister has tremendous assets: first, the attitude of trustfulness to his profession, leading people to reveal their troubles and personal problems to him; secondly, the concern of religion with personal and social goals and with final and abiding values, forming important bases for helping people to develop a sound philosophy of life and to strengthen their sense of security, and enabling the minister with an understanding mind, a warm personality, and a dynamic faith to allay fears and anxieties in the reviving belief of a well-ordered world, of essential justness of people, and of the ultimate victory of truth and right; thirdly, the universality of the minister's interest, for he deals with people in a total situation, economic, social, and personal; and fourthly, the many and close associations with each family as a unit, associations such as marriages, baptisms, funerals, and pastoral work, all of which give him easy and clear access to family life and problems.<sup>3</sup>

In view of this, it is no wonder that the clergyman tends, with happy exceptions, to look askance at the social

---

2. Rennie, Thomas A. C. and Woodward, Luther E., **Mental Health in Modern Society**. New York: The Commonwealth Fund, 1948, pp. 243-244.

3. *Ibid.*, pp. 241-243.



caseworker, who is doing the similar work but calling it by another name, who strives for the same ends but by another means. It is true, of course, that the caseworker operates under a lack of understanding of the minister's attitude perhaps because of being unaware that he is performing the general kind of work, even though with a different emphasis, that the minister has carried on for centuries. The caseworker is in the field of pastoral work, if we may put it that way, to remain, even though the terminology is different and the method somewhat more technical and the scope rather narrower. The caseworker speaks of insecurity and aggression and of the Oedipus complex; of emotional need, of the destructiveness of feelings, of insecurity, inferiority, and frustration; of the growth process and its various stages in the development of personality; of neuroses, supportive help, overdependence, hostility, and rejection. These terms are referable to psychological phenomena. The caseworker also speaks of adequate food, clothing, and shelter; of higher standards of financial assistance; of increasingly better standards of institutional and foster care and of adoptive procedures; of the importance of services for maternal and child health, for crippled children, for dependent, neglected, and delinquent children; and of the necessity for strengthening rehabilitation and mental hygiene services. It is the responsibility of the social caseworker functioning within the framework of a social agency to be aware of the complex interplay between inner conflicts and outer pressures.

But despite differences between them, the clergyman and the social worker have much in common and, while it would be interesting and helpful to analyze situations in which the caseworker may use the resources of the church, my proper subject this afternoon is to suggest ways in which the minister may use community resources with which caseworkers are connected. And I would like to begin, after this somewhat lengthy introduction, with the statement that, traditionally, caseworkers operate within the structure of what are known as social agencies. These are of two kinds

in general, public or tax-supported agencies and privately supported agencies; the privately supported agencies secure their funds for the most part from community chests.

Let us glance first at the resources which are available through the tax-supported public welfare programs. Under the general provisions of the Federal Social Security Act, there exists, on the Federal level, the Social Security Administration, which includes, among other bureaus, the Bureau of Public Assistance; this Bureau of Public Assistance is charged with the responsibility of supervising the various state department in each state in the union, and, in accordance with the requirements of the Federal Act to warrant Federal financial participation in the program of public assistance, there is a local welfare department in every county and city in each state. These state programs are far-flung and complex; their services to individuals and the community are manifold and the simple statement that follows is no indication of their complexities.

Public assistance, strictly defined, is a money payment to those aged persons, dependent children, and blind persons who are found to be eligible according to legally defined requirements. These payments are known as Old Age Assistance, Aid to Dependent Children, and Aid to the Blind, such payments being made to these needy eligible persons from tax funds, Federal, State, and Local. This is a permanent public aid program, an intergral part of our economy, designed under the Federal Act passed in 1935 to assure income maintenance where there are no other sources of income to meet minimum needs of existence. The needy aged and blind, as well as dependent children, may, therefore, always be referred for financial assistance to a local department of public welfare. In the matter of financial assistance to these groups, the local department of public welfare is a constant resource.

For needy persons who are not aged, that is, not 65 or over, blind, or children, that is for those persons who need financial assistance, and who are, in general, unemployable, the local department of public welfare is also a constant

resource. The Federal government does not participate financially in this program, funds for it coming only from state and local sources. It is, consequently, a more adequate program in the cities than in the counties, since tithes have greater financial resources than counties. In general, it remains a relatively inadequate financial aid program primarily because state and local funds allocated to it are limited, but it remains a resource for unemployable persons who are not aged, who are not children, and who are not blind, and it is available to the public.

There is a popular misconception that financial aid through Old Age Assistance, Aid to Dependent Children, Aid to the Blind, and General Assistance are financial programs only, containing no other elements of service. Actually, the financial assistance program itself is a service to the individual and to the community, if only because it is a means of help to people who are unable, through their unaided efforts, to meet their own subsistence needs. In addition to this service there are always other services in connection with the financial grant, such as consultation on family problems, on budgeting, on individual personal problems, on medical care, and on school problems of children, to mention only a few; for human problems are never simple, and financial need not infrequently is complicated by the presence of many other needs, which must be attended to in order to render financial assistance more effective.

The local departments of public welfare perform other service functions which involve no financial grants. Thus, there is, first, the child welfare division which gives care to children in their own homes and it also gives foster care to children who need this type of care because of difficulties which may be either employment of father and mother or emotional problems, or both. These children in foster homes are given supervisory care, and both children and parents are seen from time to time, the primary purpose being to develop internal strengths so that emotional strains may be endured and so that the family ties may be strengthened

if possible. There are, of course, the ever-present problem of a sufficient number of adequate foster homes to fill the demand, for the placing of a child in such a home is not a simple matter. This service is nonetheless available and is an important community resource.

Another service function without financial outlay performed by the department of public welfare is working with pre-delinquent children through the Protective Department. This division may be called on to enter into situations where it is felt that children are suffering extreme neglect or are engaging in behavior that may lead them into the Juvenile Court. Its function is primarily preventive, that is, handling situations before they become personally or socially destructive. It must be pointed out that the protective division is to be found primarily in metropolitan communities. In the smaller and rural communities, problems of child welfare are sometimes handled as part of an undifferentiated load, one person handling all, or assigned to one or two others who handle all. The seriousness of the problem in the rural communities is recognized in the social security act, which authorizes the expenditures of Federal funds to assist states in meeting problems of child welfare, maternal and child health, and crippled children especially in rural areas.

And there are, in some states, as in Virginia, state programs, within the department of welfare for working with delinquent children. Thus, to take the instance of Virginia, the Child Care Bureau is charged with the responsibility of working with children committed to it as delinquent by any county or city juvenile court. The Bureau makes a psychological, psychiatric, and social study, and, in terms of this study, arrives at a diagnosis on the basis of which action may be taken to send the child to an industrial school or to a foster home or to a treatment institution.

Again, departments of public welfare are taking increasingly active roles in adoptive matters. People who are seeking babies for adoption may go to local departments of



public welfare for such service. And babies to be placed for adoption may be taken to departments of public welfare. These departments are also charged with the legal responsibility for adoptive placements by private agencies by recommending such placements to courts which finally authorize these placements. At the present time, there is widespread interest in developing full-scale adoptive programs by public agencies because private agencies do not have facilities for meeting the entire problem. The intricate problems involved in "fitting" a child to prospective adoptive parents and vice versa cannot be adequately handled in a cursory manner; ministers can be helpful in referring adoptive problems to public or private agencies.

And, not to extend this discussion of services by public agencies unduly, in addition to these services, the department of public welfare may be called on for assistance in securing employment for the unemployed, for persons needing hospitalization but unable to pay, for persons needing practical nurses, and for help in making plans for unmarried mothers. Thus, through departments of public welfare, clergymen may secure financial aid and many other services for many persons with whom they work and who come to them for assistance. These services are constantly available and would be helpful to the clergyman in his constant efforts to be helpful to people.

Besides these far-flung services available through the department of public welfare, there are the services rendered by the private social agencies. There is for example, the Travelers Aid Society, which gives services to non-residents and transients. These services consist of helping children and adults with transportation problems, of determining place of residence and making arrangements for return, of giving short-term financial assistance to tide stranded persons over difficult situations until more permanent arrangements can be made. Non-resident unmarried mothers and non-resident runaway children are also served by the Travelers Aid Societies. It is not unusual and often a very constructive action for ministers or churches to give funds

to these societies for helping transients or non-residents, thus insuring financial assistance through well-defined planning.

There is also the Family Service Society which gives limited financial assistance by way of supplementing income where necessary but only in cases where there are long-term emotional or family or personal problems which need to be worked through with professional assistance. Usually case-workers in family agencies have the help of a consulting psychiatrist in determining diagnoses and in planning treatment. This service by family agencies is often supplemented by housekeeping service in connection with the agencies and available to those who have no other resources; it is also not infrequently supplemented by legal aid, a service available through the agency for those of its clients who are in need of legal advice.

Agencies such as the Children's Aid Society give long-term service in foster home care for children whose parents can pay for the care and who need such placement because of family troubles. Foster homes are selected with attention to the physical and emotional needs of children and with equally serious attention to the physical set-up of the home and the emotional stability of the foster parents. The agency also attends to clothing and medical care needs of children in foster care. Primary attention is given to the strengthening of the inner resources of the child so that he may have every chance possible of growing into a normal, healthy, well-adjusted adult.

Children's home societies in some states are private adoptive agencies. They work closely with unmarried mothers who wish to place their babies for adoption. They give required medical and psychological examinations to the babies, and study carefully parental backgrounds; they also appraise from the physical, financial, and emotional points of view the prospective parents. Standards are high and carefully observed because human lives are at stake; it is no easy or light matter, as indicated already, to "fit" a baby to adoptive parents. Even after the baby is placed initially,

there is a waiting or probationary period of one year, during which the adjustment of both baby and adoptive parents is observed closely; if all goes well, adoptive papers are then sent through the proper channels.

Guidance clinics are coming in today for their measure of attention, stimulated by the National Mental Health Act of 1946, which authorizes Federal appropriations to stimulate states to set up, through appropriate state agencies, psychiatric clinics wherever needed in the states, with emphasis on rural areas. There are, for example, 14 in Virginia under this act, and the other states have been stimulated likewise to expand their psychiatric facilities accordingly. These clinics offer psychiatric services which are available to the public and, in some instances, treatment may be carried on without cost. There are also private guidance clinics operated through funds from community chests, giving the same kinds of services as the publicly operated clinics, though, not infrequently, some privately supported clinics share in the public program.

Both public and private guidance clinics are manned by what are known as clinical teams: a psychiatrist, a psychologist, and a psychiatric social worker. They offer professional diagnostic and treatment services to disturbed children and adults, and carry on mental hygiene programs in various localities with the end in view of treating and preventing mental ill health.

These are some of the community resources, with a brief and simplified statement of the function of each, which are available for the use of the minister and which employ, as a matter of policy, trained social workers. This general statement does make a few omissions, having referred only in passing specifically to the vast program of crippled children's services and to the equally vast program of maternal and child health services, which are administered usually through state public health departments and for which Congress has recently increased appropriations; there is a state program for each of these services in every state in the union today, and, while it needs strengthening both in terms of funds

and in terms of trained personnel, it remains a resource which is available. And this statement of resources also omits reference to the Veterans Administration Hospitals, which, in both the Mental Hygiene Division and in the Social Service Department, employ clinical teams, including psychiatrist, psychiatric social worker, and psychologist, with exclusive reference, of course, to services to veterans whose disabilities are service-connected. And no mention has been made of social service departments and of neuropsychiatric divisions of state general hospitals, which are increasingly staffed by trained social workers, whose function it is to supplement physicians' diagnosis and treatment with social diagnosis and treatment, giving supportive help to the sick and the disabled while they are under physician's care. And, finally, there is no mention made of the incipient but growing interest in the study and treatment of alcoholism as a disease; the State of Virginia has established a pilot study of this and the State Department of Health has set up, in the Medical College of Virginia, a Division of Alcohol Studies and Rehabilitation, designed to develop systematic information on the etiology and treatment of alcoholism.

This statement has been quite lengthy, I know; yet in terms of the vast and complicated structure in the interest of meeting widespread individual and social problems, it is a highly inadequate and simplified statement. If it has given you only an inkling of some community resources designed to improve the lot of suffering humanity, it will have served well its purpose. Inadequate as these resources are in terms of the need known and yet to be met, inadequate as they are in financing, in training personnel, both social work and psychiatric and psychological, they yet form a basic structure for community and individual service tending toward the strengthening of that basic resource which is the concern of us all—human beings and their welfare.

The place of the church is established without peradventure of a doubt both in terms of its history and in terms of its essential faith in man ultimately to triumph through emphasis on eternal values. The step by step process



through which this faith is established can be immeasurably strengthened through the cooperative efforts of the church as a community resource using the various other community resources which are available to it. There is, in fact, God's plenty for us all to do and, as each does it in his own way and in his own light, with tolerance, and understanding, and good will, coordinating our efforts where we can, we will contribute to the effectuation of the good life for which we together strive.

# Concerning the Reality of the Body and the Blood of Christ in the Venerable Sacrament of the Altar

A TRANSLATION BY

LEO T. CRISMON

Southern Baptist Theological Seminary  
Louisville, Kentucky

## CHAPTER FIVE

### DOCTOR FABER

In a book which you recently published I learned something at which I have greatly wondered and which I had hoped you would never do, that you make denial concerning the venerable sacrifice of the altar; you who were for many years a priest, the purveyor at Ingolstadt,<sup>1</sup> the preacher at Ratisbon<sup>2</sup> and in other places; you who at Waldshut<sup>3</sup> for a period of two whole years, in spring and summer time, going out under the doors of the sacred building, reverently holding forth the sacrament, would pray against the adverse weather; you who on Easter day, imparting the body of the Lord to the people according to custom, also in the venerable and festive celebration of the body of Christ, would embellish the sacrament of the body of Christ with certain new ceremonies, instituted first by you.

Now indeed, see how much you have been changed from that, since having been parted from a sound mind you have given yourself to the wiles of Satan, so that gradually weaning you he has thrust you into the greatest impiety. Your first encounter with this most wicked faction was to read the Gospels and the Epistles in the vernacular tongue in the midst of the sacred usages of the mass, in the meantime rendering the sacrament of the Lord's Supper of no force. Then you changed the sacred canon, introducing the detestable canon of Zwingli; however, you did not yet attempt to destroy the sacrament. Then you began to read the whole mass in the vernacular tongue, yet with the splendor of the sacrament unimpaired, except that you administered it to the people in both kinds. At that time you always

strenuously proclaimed that it was the true body and blood of Jesus, while in the meantime you were boasting with an uninterrupted and Stentorian voice, as it were, that you proclaimed nothing else than the word of God, which otherwise than you say is at least able to maintain itself, and that heaven and earth should pass away sooner than this teaching of yours, which is of God, should be overthrown and destroyed. Afterwards, however, full of bread and wine you instituted a drinking party of drunkards from the supper of the Lord; and what you had formerly rightly proclaimed to be our creator and savior you taught was bread made by a baker and wine pressed from grapes. O, the audacity and unparalleled fickleness! O, the inconstancy on your part, always to be deplored and pitied in such matter! For the spirit of error has rendered you subdued and subjected to such an extent that it can drive you where it wishes just as a reed shaken by the wind about which Christ (spoke) (Matt. 11:7; Luke 7:24), which you have very properly shown before to be prohibited by Paul (Eph. 4:14), that "we should not be carried about by every wind of doctrine." You and those of similar hue to you, in fact, Jude, the brother of James, has rightly described saying, "They are feasting themselves without fear, clouds without water, carried about by the winds, autumn trees, unfruitful, twice dead, plucked up by the roots, wild waves of the sea foaming up their shame, wandering stars for whom the storm of darkness has been kept forever" (Jude 12, 13).

#### DOCTOR BALTHASAR

It is truly so, as you say, and I confess that I have done it in the order in which you have recounted it, for a revelation of the truth has later come to me that I had not received the Gospel correctly in the beginning. At length the spirit came to me.

#### DOCTOR FABER

It would be well if you had accepted that spirit who appeared at the Jordan in the form of a dove (Matt. 3:16). In-

deed I fear, on the contrary I do not doubt, that your spirit is of such a kind as hurled down the swine of the Gerasenes into the sea (Matt. 8:32; Luke 8:33). Errors which have been conceived have extended their roots more deeply, so that you are able to say, "I have come into the depth, and there is no sure standing" (Psm. 68:3). But let us implore the help of God; he may deem worthy to grant to us also the fire and the tongue of the Holy Spirit, just as he did to the apostles. And so, since we are going to speak about the venerable sacrament, a great mystery in the church, which our Savior Jesus, when he was about to depart from this life, left with us in memory of himself, we have kindly led you to be warned that, as in all the other more secret articles of our faith, according to the counsel of the choicest vessel and teacher, according to the counsel of the choicest vessel and teacher, Saint Paul (who not without reason has been called a teacher of the gentiles, I Tim. 2:7) you should endeavor to yield your understanding captive unto the obedience of Christ (2 Cor. 10:5) and bring it into subjection. Now in this matter let not reason make Eve curious and too anxious (Gen. 3:6) but rather make Mary humble and sitting at the feet of Jesus (Luke 10:39). Unless you do this and send your understanding to the prison of penitence, and begin to have persuasion which things are of faith, not dependent upon bodily and material substances; with uneasiness, and more correctly, with anxiety, not to speak undutifully, you will search out now this, now that; you, as Eve, will certainly fall; you will very tenaciously maintain with the Sadducees that the resurrection is impossible; also, as the people of Capernaum, you will insist that the saying of Christ is hard (John 6:61), you will contract a loathing against the truth; and at length, the Lord having been abandoned, you will turn the thought of your mind to the flesh pots (Ex. 16:3), to the garlic, to the cucumbers; and in every way you will murmur against the manna from heaven as the people of Israel.



DOCTOR BALTHASAR

I both know and acknowledge that those things which are of faith should not be explored with the outward and personal senses, but by faith alone, since faith is the evidence of things which do not appear (Heb. 11:1). In like manner willingly I will make my understanding for serving Christ. But I judge that I now serve Christ in the highest degree, since I understand his language and strive to express it word for word, as the saying goes. Moreover, that the body and the blood of Christ are in the sacrament of the altar is not an article of faith, for which reason, I am bound to believe it.

DOCTOR FABER

You see how God has bereaved you and Oecolampadius who relies on the same argument. I recount that our fore- and of the Nicene council, and some others; but we have one, the chief among those remaining, that of the apostles, of which all the articles can, I judge, be proved from the sacred scripture. But that the Apostles' creed is the one which all the servants of God believe, you cannot show me from the scripture. Yet we will not desert the early Christians; rather we will maintain the creed of the apostles accepted by our forefathers who imbued us from the tender finger nails<sup>4</sup> (as the Greeks say) with its articles, and taught that the apostles agreed upon it having been directed by the Holy Spirit, whence also the name of the creed, as a collection or compilation. In the same manner several centuries ago Eusebius, Cyprian, Jerome and very many other Catholic teachers soundly prescribed it for us, and to the present time it has been the accustomed first instruction of parents to their children.

Now since you think, concerning this truth of the body and of the blood of Christ at the altar, that it is not expressed in the Apostles' creed as an article of faith, and that therefore it is neither to be believed nor are you bound to believe it, it is a wonderful thing, this unheard of rule of yours, the occasion for so many errors; if the just blame of the

whole world does not wrest it from you, you will never cease clamoring that hundreds of passages of certain truth in the Gospel are vain, empty, and in need of being abrogated. But come, use your refined rule, and say concerning the statements of Peter and of Paul, and of others from whom we have strictly no article of faith why you will pollute them. Although we confess that the things which are by faith in the Apostles' creed are very perfectly comprehended and further that nothing is believed hurtfully, tell me why we should adopt another creed. Why the work of the Gospels, of Matthew, of Mark, of Luke, of John? Why the use of the epistles of Paul; why the use of the canonical epistles of John and Peter; why the use of the other scriptures? Allow me to say that there has been fulfilled in you the statement of Isaiah (30:7), "Be still then, it is pride."

In this particular matter, astonishment seizes me that you have abandoned the most evident words which are in Matthew XXVI (verse 26), Mark XIV (verse 22), Luke XXII (verse 19), and Paul's first letter to the Corinthians XI (verse 24). What can be more evident than these words, "This is my body; this is my blood?" Why do you demand that in some other way with so great tragedies the scriptures must be accepted according to the letter and sequence of the words? In this matter do you not fear to deny what the mouth of the Lord has spoken? But with the most frivolous dreams you draw off, you turn about, you drag away from the natural understanding into the most foreign opinion.

#### DOCTOR BALTHASAR

When anyone wishes to interpret the words of Christ, he must consider not only the beginning, but the end and even the order of the words. Now in this instance, at first the Lord has given bread, and he concludes by stating that it is *mnemosunen*, that is, a memorial, and nothing more. Luke and Paul so describe it as though the Lord has wished to say, "Behold, my disciples, I give you bread; I give you

wine; this is a memorial of my suffering." Having arrived at this conclusion in such a way, neither by the enmity nor by the favor of anyone of mortals, I believe it in my conscience.

### DOCTOR FABER

Very desirably the kingdom of Satan, divided against itself and exposed to ruin, is unable to stand (Luke 11:17, 18); the walls give way; the weakened partitions fall; one stone is not left upon another. The insane Carlstadt, not exceedingly expert in grammars even in Latin, has brought forward the Greek word *touto* ("this") and he has said that the Lord Jesus denoted himself and his body by *touto*, the bread remaining visibly at the table. Your brother in the observance<sup>5</sup> (I wish to speak in Christ) Zwingli, not inelegantly imitating a sophist, avows that "it is" (*est*) must be accepted for "it signifies" (*significat*). Then suddenly a third has appeared, Oecolampadius, who diffusing his darkness<sup>6</sup>, attacks the contention of our fathers with a new device saying that "it is" (*est*) is the same as "it represents" (*figurat*). These are the ones who crucify the body supposing that it is something spiritual. And some Silesians dare to interpret the words of Christ in inverse order by saying in this way, "My body is this"; that is, something spiritual. Then the arch-heretic Luther joins the creator with the creature in the one sacrament. You, the seventh, put forth a hitherto different meaning. Who, therefore, has the spirit of truth? You are apostles! You are called evangelists! All of you boast in the spirit of prophecy! But you so agree as Christ and Belial (2 Cor. 6:15), as Michael and the old dragon (Rev. 12:7)! In the meantime you make the wretched people to halt on either foot (3 Kings 18:21). I would that it were allowed to me to enjoy life, and not see death until I should see you, the new evangelists, gathered in your own assembly to consider this thing so variously and persistently contended, if you would so conduct yourselves that there would be a future agreement among you.

Although Carlstadt should revoke his opinion with which he has corrupted almost all of Germany, indeed your doctrine is so firm that, although it would vanish more quickly than a bubble, yet it leaves deadly traces of poison ingrafted in the hearts of mortals. And, good God! you do not yet desist. You persist very obstinately in wickedly judging us who firmly keep the old religion and the holy Catholic faith, in prescribing against us new, insolent and strange decrees, and in making inactive and abrogating the old institutions which have been jeered at by your fickle dreams supported by no order nor plan. The disposition of Zwingli is to attack; Carlstadt opposes; Luther frightens away; the Silesians cry out in opposition; Oecolamyadius holds back; and a certain Friedberger, suddenly coming forth from the cave of Trophonius, while he boasts of the sacred revelation elsewhere, calls upon us. And thus he, who wishes to avoid Carybdis, must fall against Scylla. This disturbance is certainly caused by the schismatics. There ought to be a great abundance of you for the church; this is, for forming a congregation. For it is a practice among you to scatter those assembled, to disunite unions, to disturb what is quiet, to mix all things with murders and burnings. Rarely, I question rarely, if I have said anything more harshly than I ought. "The zeal of the house of God has eaten me up" (John 2:17). I am not able with an impartial mind to bear Germany, made wretched with your pitiable, destructive and fatal institutions and involved in the most horrible errors, to be driven headlong to the ruin of eternal condemnation.

#### DOCTOR BALTHASAR

You have introduced Matthew, Mark, Luke and Paul. Indeed it is evident that Matthew and Mark are *micrologi*, even having spoken by *Aposiopesis*. And for that reason Luke and Paul have expressed the matter more clearly, especially showing it to be a memorial. Now, therefore, if it is a memorial, why should I say or believe that the body and the blood of Christ are present?



## DOCTOR FABER

When you spoke those words publicly, and to the ignorant multitudes or to the rural unlearned elders, they were doubtless moved with wonder at your wisdom and knowledge. And since they did not know what *Micrologia* and *Aposiopesis* are in Greek, they have believed that the words came from the Holy Spirit. And seizing the doctrine as fallen from heaven, they have allowed themselves instantly to be led astray by their abject necks. I, however, plainly see that you are ignorant of what *Aposiopesis* is; therefore I will declare it to you.

Now *Aposiopesis* is a figure among rhetoricians, which they call *Reticentia* in Latin, when anyone impeded by joy or excessive sorrow, breaks off a statement, because he is not able to speak. I could illustrate it clearly from Virgil, Terence and the remaining profane authors with many examples. Even so, using sacred things, let us find *Aposiopesis* in the Gospel. Call to mind, therefore, Luke, chapter XIX (verses 41, 42) where it is said, "When Jesus saw the city of Jerusalem he wept and said, If thou hadst known." It is *Aposiopesis*, and as if he had said, "You would surely weep with me, and that in this thy day, the things that are to thy peace." So it is *Aposiopesis*, because, impeded by tears, he was not able to finish the statement. Here the arch-heretic Luther has appeared again, who has corrupted the New Testament more than a thousand five hundred times, just as if a man, an impostor and a forger, should falsify and corrupt the letters and writings of a worthy person or a good man. He has contended that he has set forth the true Christ and the full word, which is not true. You see, therefore, that you have erred against all heaven in your ignorance of *Aposiopesis*.

Inasmuch as you say, moreover, that two evangelists are micrologi; that is, speaking briefly and within narrow limits concerning a matter, I could wish to lead you in such a way that you not overwhelm me with laughter from the stars<sup>7</sup> heartily. Has the prophecy of Ezekiel escaped you, "There

was a wheel in a wheel, and moreover the spirit of God was in them (Ezekiel 1:16, 21)? I have spoken these things so extensively in order that I might bring to your mind the agreement of the Evangelists, and the bridle, that chain, with which having been bound together they were not able to speak with a difference, which our fathers call concordance. You indeed ought to reconsider *Aposiopesis* and *Micrologia* in the Greek. But let us pursue other things.

Because you think that the scripture is opposed, I will show that the memory of some other thing joined with the matter may be present, that this is possible. If Saint Lawrence, the martyr, who met death by martyrdom under the Emperor Decius thirteen hundred years ago, and before him Stephen, the first martyr, buried with stones outside the walls of Jerusalem (Acts 7:57, 58), were in our presence, would we not recall the memory of the suffering of both more devotedly than if a sign however great were present? With the same reasoning, will you ever persuade anyone, endowed with a pious and Christian mind, that either I or any other person cannot receive more of devotedness and of piety from, as it were, a present and existing remembrance and recalling of the suffering of Jesus Christ, if we firmly believe him to be present, than from that baker's bread and wine of yours, with which you have filled your temple and sanctuary and more abundantly placed in vessels at your Lord's Supper after the Greek custom of drinking?

For the same reason also Paul is his own interpreter, when he writes how Christ has said, "This do for the commemoration of me; this do ye, as often as you shall drink, for the commemoration of me" (I Cor. 11:24, 25). He explains what this remembrance is, saying, "For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until he come" (verse 26). Here he understands the remembrance to be of the suffering; and, moreover, before and afterwards Paul here mentions that it is truly the body and the blood of Christ.

This interpretation even has its own prophecy and figure, for in Psalm CX we so read the scripture, "He hath

made a remembrance of his wonderful works, being a merciful and gracious Lord: he hath given food to them that fear him" (Psm. 110:4, 5). Behold food! Behold memory! Which you call *mneia*; that is, the psalmist recalls the memory of wonderful things, as of the manna and of other things, and food for those who fear him. At the same time they both agree and are in accord. The church, that is, the congregation of the faithful, has always referred this prophecy of David to this sacrament. That I speak truly, both the private readings and the public songs, which they call antiphonies, testify.

Now hear what you will accept with even greater wonder, Exodus XII (verses 1-14). You know how that paschal lamb was to be sacrificed at that time in the congregation and (how the text states) that the same lamb was sacrificed and was a memorial of the going out from Egypt. For the Passover is said, moreover Hebrew truth and Septuagint interpretation make clear, to be a memorial. And thus the matter itself, the lamb which was sacrificed and memory have been related and joined together. For the same reason the mystery of the body and of the suffering of Jesus Christ is not new nor unheard-of, but it was employed even by the Jews themselves. And in like manner as often as we call to mind and observe this sacrament, we turn back to the memory of the spiritual going out from Egypt through the death of the innocent lamb, Jesus Christ, from which opinion I am confident you do not even dissent.

#### DOCTOR BALTHASAR

I myself said again and again to Zwingli, when he with his sophistry put forth this opinion, "it signifies," that he was striving in vain to force it upon the minds of the faithful; and he has always displeased me. Truly my opinion has always been this, that when the Savior, Jesus, took the bread in his innocent hands, he gave it to his disciples for a sign of his suffering and that it may be for a memorial.

## DOCTOR FABER

It is not fitting to pass over the words of Christ and to take up certain things before their time. "It is vain for you to rise before light: rise ye after you have sitten" (Psm. 126:2). You are continually returning to these words, "This is my body, this the cup, or the blood, etc." But he has added, "This is my body which is given for you," as Luke (22:19) and Paul (1 Cor. 11:24) write: and to the cup pertain these things which are described by Matthew (26:28), "which shall be shed for you unto remission of sins." Mark (14:24) indeed says, "This is my blood of the new testament, which shall be shed for you." In like manner Luke adds (22:20) "which shall be shed for you." And Paul adds (1 Cor. 11:25) "This chalice is the new testament in my blood."

Here there are two relatives which must be explained, *quod* and *qut*.<sup>8</sup> They must certainly refer to the true and very body and blood, not to the bread and to the wine; for if they should be referred to the bread and to the wine, it would follow that domestic<sup>9</sup> or commercial<sup>10</sup> bread and wine produced from the vine had suffered and had been poured out for us. But God prevent that we should be involved in so great errors and be deprived of the eyes of the mind, to the extent that we should be led to a thing of so great impiety, as to confess that baker's bread suffered and was betrayed and crucified for the human race and to teach that wine pressed from grapes was poured out on the cross for us. God will bring it to pass that, how many soever men of this way are out of the book of the living, they will not be enrolled with the just (Psm. 68:29) and "the Lord shall kill them with the spirit of his mouth" (2 Thess. 2:8).

## DOCTOR BALTHASAR

In my pondering what is in fact true, I see clearly that there is the demonstrative pronoun *hoc*, which must necessarily denote something. Moreover it denotes nothing other than the bread. The bread, then, is a sign through which the suffering of Christ is presented in memory.



DOCTOR SALZER

But you do not yet consider the matters which Doctor Faber made known earlier from Paul, that in the words there is the force that the body is that which should be given for them and this cup his blood which should be shed for them and the many. So *hoc* does not pertain to the bread nor the blood, therefore your understanding has delusion.

DOCTOR BALTHASAR

If the particle *hoc* necessarily designates or denotes anything, then I desire to know what else it could be than that which the bread also had denoted.

DOCTOR FABER

It has both designated and denoted that which the dear Jesus in a pleasant meal in company was holding in his hands, and after the blessing he held his very self and his own body which he gave to his disciples. When he had done this he added another demonstrative *hoc*, saying, "Do this for a commemoration of me" (Luke 22:19), just as if he had said, "As I by blessing have prepared body from the bread and blood from the wine by divine virtue, so you ought also to do," for the words very clearly indicate the body and the blood. And again I say, if in this way (as you assume to yourself) the words of the text should be understood, we should necessarily have to confess that bread, purchased, baked by a commercial baker, had redeemed us, and that wine had been poured out for the remission of sins, which is not able to be nor to become. And, moreover, could I have known what there was to instruct them to do for a commemoration of him, if the bread and wine should have remained in the blessing? Certainly it would have suggested nothing sacred and no righteous admiration, since he had instructed to do it for a commemoration of him. And besides, you will not find the disciples, when they were uncertain, to have inquired into any so great matter, as they often did at other times into the parables,

but when they were restrained by the instructions of the Lord, with a patient spirit they submitted.

And I judge not without reason that this is done more clearly as it should be done, because in Paul, who desired to make these things manifest in comparison with other more evident words, where others have *Hoc est corpus meum*, the Greek is (1 Cor. 11:24) *Hoc meum est corpus*<sup>11</sup> as if he had said, "What I hold in my hands is my body." And Luke (22:16-20), whom you make not a *micrologus* but a *polylogus*, writes that the Lord said that he would not keep the Passover with them from that time, and that he gave them the cup which they divided among themselves, and that he said that he would not drink more from the product of the vine in this world. When this discourse was ended Luke adds that then he first took the bread, that he gave thanks, that he broke it, that he gave it to his disciples and that he said, "This is my body which is given for you. Do this for a commemoration of me." Likewise after he had eaten, Luke adds further that he took the cup and that he said, "This is the chalice, the new testament in my blood, which shall be shed for you." For that reason at first the Passover in unleavened bread signifies bread not fermented, which the Jews used according to the law of Moses when they kept the Passover (Ex. 12:8, 15-20, 34, 39). Afterwards as often as the days of unleavened bread mentioned in the sacred scriptures are observed, then mention is made concerning the fruit, that is, the produce of the vine, because wine had issues forth from the vine. When these two things, that is, the unleavened bread and fruit of the vine, were accepted above all else for the celebration of the paschal feast, then there followed first the institution of this revered sacrament in which we universally declare the body and the blood to be actually present. Otherwise nothing new has been handed down.

#### DOCTOR BALTHASAR

It is certain that Paul called it bread even after the consecration which you are considering. In these circum-

stances one of three things is necessary; either the body is bread, or the body is in the bread, or the body appears in the form of bread.

### DOCTOR FABER

It is, indeed, in the form of bread, for Paul before and after the consecration calls it bread; but on that account it must not be considered that he thought that the bread after the consecration remained the same, that is, substance made by a baker. Besides, you must show me the same from Paul concerning the wine which was called such after the consecration.

In regard to these things, Paul himself states this in this way, as many things, in another place, "The bread, which we break, is it not the communion of the body of the Lord?" "And the chalice, which we bless, is it not the partaking of the blood of the Lord?" (1 Cor. 10:16). And in the same letter to the Corinthians when Paul says the same thing concerning the sacrament, it is necessary to consider why Paul scolded the Corinthians and why he extolled them with praises, because doubtless they had made no distinction between the common supper and the Lord's Supper. And earlier, speaking concerning the two tables and the difference between them, he showed clearly that we "cannot be partakers of the table of the Lord and of the table of devils" (1 Cor. 10:21). Finally when he so delivered the institution as he had received it from the Lord, with the most impressive passages of the sacred scriptures he aroused and excited the affections of the faithful, saying, "What shall I say to you? Do I praise you in this? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that our Lord Jesus in the same night in which he was betrayed, took bread, and giving thanks, broke, and said; This is my body which shall be delivered for you" (1 Cor. 11:22-24).

Here certainly there is no mention of the wine, unless indeed you wish the wine to be understood, as a certain Suinicensis Apostate, deserter both of the faith and of the

sacerdotal order, publicly dared to proclaim, "Where, where, in the sacred literature is the cup?" O, charming head! as if indeed Christ, when he prayed the prayer on the Mount of the Olive Grove, that he might remove the cup from himself, had wished that the wine be taken away; he interceded even with thrice repeated prayer that the wine be drunk (Matt. 26:39-44; Mark 14:35-41; Luke 22:40-45). And then you see what follows, that a man should prove himself, first then as he eats of that bread and drinks of the cup (1 Cor. 11:28). And again here the teacher of the Gentiles and proclaimer of the truth has made mention, not of the wine, but of the cup, certainly of the blood of the new testament. And again turning to those who partake unworthily, he says, "Whoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord" (1 Cor. 11:27), then "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep" (1 Cor. 11:29, 30). You hear, I dare say, the forebodings. You see the dreadful penalties set forth: he, who eats and drinks unworthily, is guilty of the body and of the blood of Christ; he eats and drinks judgment to himself; and the misfortunes of poor health await him.

Moreover, that Paul calls the sacrament bread from a human viewpoint even after the consecration (which thing troubles you) ought not to seem strange to you, for it is fitting and proper in the scripture to name a thing not as it is, but what it was before it was changed, as concerning the rod of Moses, concerning which in the second book (Exodus), chapter IV (verses 3, 4), and more clearly in chapter VII (verses 9-12) following, the account is given that the rod of Aaron consumed the rods of the magicians or enchanters. However, the rod of Aaron had been turned into a serpent, and the rods of the magicians before Pharaoh had been changed into serpents, but both are still called rods. We are able to show that it is the same with the water which in Cana of Galilee (John 2:7-10) was turned into wine. So



it is not strange that the sacrament was called bread, not because the bread is still subsisting in elements and matters, but because the bread by the benediction and divine nurture has not been changed into another substance.

(TO BE CONTINUED)

---

#### REFERENCES

1. Vedder, H. C., Balthasar Hubmaier, p. 36.
2. **Ibid.**, p. 36-51; the modern name is Regensburg.
3. **Ibid.**, p. 51-53.
4. Greek idiom meaning "from early infancy."
5. Latin, **in cista**, at the box containing the utensils for observing the Supper.
6. He translated his German name **Hauschein** into the Greek **Oecolampadius**, **oikos** + **lampas**, house lamp.
7. **Explaustro pleno pulmone**, "the constellation Charles's Wain, the Great Bear;" Andrews, E. A., **A New Latin Dictionary**, p. 1385.
8. In these passages about the Lord's Supper the antecedent of **quod** is **corpus**, which is neuter; that of **qui** is **sanguis** masculine.
9. The **furnarius** made bread for a household, domestic; see Du Cange, Charles D. F., **Glossarius Mediae et Infimae Latinitatis**, V. 3, p. 442.
10. The **pistor** made bread to be sold, commercial.
11. The argument here is from the order of words in the Greek New Testament.

# Book Reviews

---

**Jesus Christ Is Alive.** By Laurence W. Miller. Boston: W. A. Wilde Company, 1949. 89 pages. \$1.50.

This book is an attempt to restate and defend the doctrine of the bodily resurrection of Jesus Christ. The thesis is sharply put: "Our Lord either arose from the dead or He did not arise. He is either the Christ of the Empty Tomb or He is the Christ of the Tomb. If He is the Christ of the tomb then He is not Christ at all, but He is only a dead, fanatical idealist, a vain impostor and nothing more. But if He is the Christ of the Empty Tomb then He is God and is Divine and has qualified to be what He claimed to be, the Saviour of a lost world" (p. 10). Miller considers the fact of Christ's resurrection from the dead to be the most firmly established fact of history. The origin and continuance of the Christian Church is utterly inexplicable without the fact and faith of the apostles in the bodily resurrection of Jesus Christ from the dead. The great Tuebingen church historian, Ferdinand Christian Baur, might well have been cited by our author, for to that ultra-liberal thinker, the faith of the early Christians in the resurrection represents the decisive fact in the history of dogma.

The author also contends that the early Christians would never have abandoned the Sabbath and observed in its place the first day of the week for worship, had they not done so to commemorate the fact of Christ's resurrection. Miller concedes, however, that the fact of the Empty Tomb without the many well attested appearances of Christ to his disciples would not represent an overwhelming proof of his resurrection. But Jesus did appear to his disciples, thus convincing them of his divine claims to Saviourhood and Lordship over life and death.

We commend this book to careful scrutiny. The resurrection of our Lord was the public demonstration of his Deity, the attestation of the Father's perfect satisfaction with

his atoning work on Calvary, and it is the sure pledge of the believer's resurrection to glory and ultimate triumph.

William A. Mueller.

**God's Grace and Man's Hope.** By Daniel Day Williams. New York: Harper and Brothers Publishers, 1949. 215 pages. \$2.75.

The author, a professor of Christian theology in the Federated Theological Faculty of the University of Chicago, delivered the contents of this worthy book in the form of lectures under the auspices of the Rauschenbusch Lecture-ship Foundation of the Colgate-Rochester Divinity School, Rochester, New York, at Easter time in 1947. His aim is "to find (beyond an older liberalism and a more recent neo-orthodoxy) that truer Christian understanding of man and God which can be expressed in a structurally sound theology" (p. 11). What is needed today is "an interpretation of the Christian faith which can guide moral effort and sustain the exercise of social intelligence while it strengthens our hold upon the reality of God's judgment and His mercy."

Williams seeks a *via media* in theological reflection and Christian action, absorbing the best of the social gospel tradition and incorporating the creative insights of neo-orthodoxy. Rightly he insists that "no one description of the Christian life can do justice to all its complexities, to its continuing involvement in sin while it has yet begun to become whole" (p. 58). The author is profoundly concerned to rekindle a living hope among his fellowmen and he is convinced "that Christianity can bring to the human spirit today a rebirth of hope" (p. 17). While recognizing that neo-orthodox theologians like Niebuhr and Brunner "have set ringing again the great bell of evangelical faith," Williams charges them with neglect of a fundamental insight into the meaning of life within the grace of God. It is interesting to observe that men like Adolph Schlatter and Franz Spemann have made this same charge against the advocates of dialectical theology as long as twenty years ago. It seems to this reviewer that Brunner does not come under this indictment.

Williams' testimony, however, rings true to the New Testament emphasis when he firmly avows what, under the power of God's grace, really *can* be accomplished through human action. But man, "the free creature of God, who misuses his freedom, must know God's forgiveness. That every man needs forgiveness, and that forgiveness is offered to every man, is the truth of the Gospel which is the hardest for us to accept. To believe this requires the acknowledgment in humility of God's judgment. Yet it is absolutely necessary, for none of us is beyond this need" (pp. 54-55). The Gospel as the good news is the proclamation of God's redeeming grace.

The critical strictures of Williams against the idea of *agape* in Nygren and Niebuhr's *formulation* of the doctrine of love deserve careful consideration by the discriminating reader. Kierkegaard's concept of time is subjected to incisive analysis and criticism as is Shirley Jackson Case's all too facile philosophy of history. The hope of the Kingdom of God on earth is restated in terms that are both helpful and discerning. God's reign cannot be identified with any earthly society, for the Kingdom of God "is promise and power as well as judgment" (p. 176). No particular program that men work out is the guarantee of God's victory in history. That victory lies with God who has made known his love and grace in Jesus Christ. That Christ's reign is embattled in the "human spirit, in the social structures, and in the Church which is his own body" is a truth that can bring encouragement to a Christendom that is often indulging in defeatist attitudes concerning the ultimate outcome of the conflict between good and evil. "To live as a believer in the reign of Christ means to live within the battle not apart from it. It is no sham battle. But to believe that Christ reigns within the battle is to find peace" (p. 135).

This is a provocative book, written in the spirit of Christian grace, and well able to kindle a living hope in human hearts.

William A. Mueller



**Life and Education in Early Societies.** By Thomas Woody. New York: The Macmillan Company. 825 pages. \$7.50.

The thesis of this comprehensive volume is that the ancient Greek dictum of "a sound mind in a sound body" should be rethought in the light of the history of education. In the more primitive periods of human history the emphasis was on the "sound body;" in the later periods, on "a sound mind." Rarely have educators in reality sought both at the same time. More recently educational theory has stressed the educating of the whole man. Contemporary psychology makes much of the indivisibility of mind and matter. Even now, however, there is much confusion as to the place of physical culture or "athletics" in the curriculum. The author of this lengthy and valuable tome believes that "an inclusive, balanced history of man's educational efforts from the origins to the present time . . . faithful to life, would contribute more to sound judgment than could be reasonably expected from piecemeal efforts."

Professor Woody's book is more than another history of education. It is almost "the story of man," from primitive origins, on to the development of culture in the great river valleys, still further as there arose the empires of the sea, until civilization flowered in the empire of the east and west, i. e., the Roman Empire with its Greco-Roman culture. The research closes with the coming of Christianity and its bold criticism of pagan philosophy and education and the setting up of new ideals concerning the mind-body relationship. The author hints that not all was gain with the ascendancy of Christianity, for while Christians condemned sensuality and asceticism they also belittled the body and thus weakened the fundamental educational purpose of "a sound mind in a sound body." In its exhaustiveness, its amazing wealth of validated historical detail, and in its emphasis on the Greek ideal of symmetry in education, the volume makes an important contribution to the literature of the history and philosophy of education.

G. S. Dobbins

**The Philosophy of Civilization.** By Albert Schweitzer. Translated by C. T. Campion. New York: The Macmillan Company, 1949. 347 pages. \$5.00.

A work on which an author has laboured since 1900 surely represents a man's mature reflection on some of the most crucial issues of existence. Schweitzer, famous in theology, philosophy, medical science and music, pioneer medical missionary in Africa, presents to us in the first part of his work "a kind of introduction to the philosophy of civilization." He holds that civilization is more than technological advance, more than materialistic accrument of power; that its essential nature is ethical. Unless modern man attain to a new ethical motivation of life and conduct, his hopelessness will become even darker than it now is. Schweitzer writes:

"Civilization originates when men become inspired by a strong and clear determination to attain progress, and consecrate themselves, as a result of this determination, to the service of life and of the world. It is only in ethics that we can find the driving force of such action, transcending, as it does, the limits of our own existence" (Preface, p. XIII).

But mere declaiming about the need of ethical striving will not convince men to espouse the life of self-sacrifice. Somehow genuine world—and life—affirmation must emerge in man's own inner spiritual struggle as he relates himself to the life of the spirit and to the world. The pathos, as Schweitzer sees man's modern predicament, is that he is bereft of any theory of the universe. Consequently man is adrift, confused, superficial. The reason for this confusion is that until now ethical theory has lacked a "permanent foundation in thought." If men will pay the price of serious reflection on life's ultimate meaning, they will find it. Otherwise the prospects of renewing a decaying civilization are dismal indeed.

In the second part of his work "Civilization and Ethics" Schweitzer affirms his root-principle as being reverence for life. With this the will to life is intimately bound up. Where this reverence for life in all its myriad forms prevails, there

will ensue a threefold progress: progress in knowledge and power; progress in the social organization of mankind, progress in spirituality (p. 332).

This is a serious work by a serious thinker. Schweitzer, while holding that Jesus entertained a pessimistic attitude toward the natural world, nevertheless is convinced that Jesus proclaimed an activist ethic. The latter involves and implies one's active love of one's neighbour and an optimistic Christian outlook on all of life. But the reviewer cannot suppress anxiety, nor does Schweitzer himself seem able to suppress the fear that this ethical demand, that is, reverence for life, is impossible of attainment to the masses of people. Does Schweitzer really provide the depth dimension of Christian activism, namely the outpoured life God in Christ's atoning work of grace on Calvary? It seems to this writer that the basic outlines of the Christian gospel are wanting in this otherwise able and provocative work. Is not the gospel primarily a gift rather than a task? To be sure, it definitely implies a task, spiritual and ethical achievement which is an unending task, but will men heed when we merely proclaim, however wisely and eloquently, the need of high ethics? In other words: Can ethics alone save us from doom and disaster?

William A. Mueller

**A Philosophy of Life.** By Richard N. Bender, Baker University. Philosophical Library, New York, 1949. 250 pages. \$3.75.

The author recognizes that he has undertaken a very large and difficult task. Yet he has gone at it with clear-headed thinking, backed by extensive knowledge of the history of philosophy and of the principles of ethics and of the claims of religion. In eleven chapters the work moves steadily and in orderly fashion from "a preliminary definition of a philosophy of life," the field to be explored, and the proper equipment of a rational thinker, on through the various problems to be considered and answered in working out a true philosophy of life and culminating in "The Destiny of Man."

The arrangement is uniform, each chapter beginning with a statement of the situation, followed by a discussion and then a "summary" of the chapter. A list of "review questions" gives the reader opportunity for reviewing and thinking through the subject and its various topics under discussion. Then each chapter closes with "directions for further reading." Each chapter is rather minutely analyzed with the coordinate divisions clearly marked. The discussion is in the simplest literary form possible for presenting subjects of such depth and scope. The language is as untechnical as a real thinker can make it and can be read intelligently by any reader of ordinary culture.

It will thus be seen that we have a volume that is well adapted for study of this great subject by a serious-minded layman; and also admirably adapted for the use of students in college. It is brief enough to be a good handbook and comprehensive enough to meet the demands of real thinking in the direction of a decision of the most important question in philosophic studies.

Chapter four "About Ourselves as Persons" is basically important, as is chapter six "What About God?", which must be linked up with chapter eight, "On Knowing God."

The motivation of life and moral and ethical questions are discussed in two of the best and longest chapters. The final chapter, "The Destiny of Man," I find perhaps the least satisfactory in the whole discussion, although it is not objectionable except by limitation.

The author's conclusions, he states summarily in an "Epilogue."

To be exacting in my demands upon myself, charitable in judging others; to take criticism without indignation, praise without arrogance; to face trouble with courage, fear with faith; to give intrinsic values priority over the immediate, and to strive constantly to inculcate such values into my personality; to approach all men with goodwill and to win repeated victories over bigotry; to enter with a hungry mind upon the infinite search for truth until life's evening comes, and then to turn from it as does a good work-



man at the end of a day of honest toil, confident that the Giver of all good gifts will set us to work anew—this, for me, is life abundant.

W. O. Carver

**The New Renaissance of the Spirit.** By Vincent A. McCrossen. Philosophical Library, New York, 1949. 251 pages. \$6.00.

Here is a book that may well provide a shock to our accepted interpreters of modern Western culture and their proposals for restoring and continuing that culture. For Professor McCrossen has no hope of recovery and no wish for it. For him, "the New Renaissance of the Spirit" must repudiate the fundamental interpretations and reformations of the Renaissance era, and forsake the judgments of value on which the "sensate culture" of the modern Western world has made its great "progress."

The medieval period was not "the Dark Ages," but the age of supreme spiritual insight and achievement. The Protestant Reformation is the worst feature of what is generally recognized as the Renaissance, because it gave religious sanction to an essentially pagan reversion from the true renaissance of the spirit which took place when Christianity rebuilt Europe after the inevitable collapse of the "sensate culture" of the Graeco-Roman world.

The "New Renaissance," therefore, which the world and Christian hope await is essentially a return to the ideals and values of the Middle Ages. This is to be in truth "return to God," which practically is "return" to the Roman Church. The true and influential prophets of judgement on our modern culture are not Anglo-Saxon, nor German, nor Russian. They are French, Spanish, Italian, supremely the popes. It is these who point the way to a new religious era. McCrossen gives his reasons, and he can help us see our task, our weaknesses, our neglected values, as well as becoming aware of the aggressive crusade of Roman Catholic thought and institutions to lay hold totally on the world of the twentieth century.

No more powerful arraignment of our modern culture for its mistaken values, its central principle, its secularism and atheism has come to my attention. The weakness, the partiality and blindness of the author to the error and futility of his own optimism are clear enough. Yet one can learn much from his book.

W. O. Carver

**Christian Teaching: An Inquiry.** By Burdette K. Marvin. New York: The Exposition Press. \$2.00.

A farmer writes a book intended as a means of helping people "free themselves from the irrationality of much of their religious teaching." He pleads for "a wholesome religion of spirituality" which refuses to "turn to the vague pronouncements of illiterate desert dwellers (Old Testament prophets?) long ago and far away, while today's experts are ignored." Here is a layman's "modernism," the exaltation of Science until it becomes an all-inclusive and satisfying Religion. Contrasting natural religion with supernatural, Mr. Marvin concludes that the two are diametrically opposed. "The first assumes as little as possible, the second assumes everything. What the former would attempt to prove, the latter would accept unproved. The former . . . relies chiefly upon reason; theology upon imagination and emotion. One paints a realistic picture; the other a fantastic one." There is very little new in the argument that follows; its chief significance is that it comes from a layman, a Columbia University graduate, a citrus farmer. It would be interesting to know to what extent Mr. Marvin represents the reasoned conclusions of laymen who came out of the university atmosphere of a quarter century ago.

G. S. Dobbins

**The Perennial Scope of Philosophy.** By Karl Jaspers. New York: Philosophical Library, 1949. 188 pages. \$3.00.

Within the compass of six chapters the author, a distinguished professor of philosophy at the University of Basel, discusses the nature and contents of philosophical faith, his

understanding of man, the relation between philosophy and religion, the relation between philosophy and anti-philosophy and finally the philosophy of the future.

At the outset Jaspers rejects the alternative "Christ or Anihilism." He argues that neither religion nor science has the right to claim a monopoly on truth and truth seeking. The principle of the irrational, so much in vogue in our day, is equally rejected. It is at bottom mere negation, and, "our faith cannot be a plunge into the darkness of anti-reason and chaos" (p. 6). Genuine philosophical faith must ever be wedded to knowledge, hence it cannot become a fixed credo, but must attest its truth by thought and sound reasoning. "It remains a venture of radical openness." Philosophical reflection implies a venturesome faith. The latter is defined by Jaspers as "life out of the Comprehensive; it is guidance and fulfillment through the Comprehensive" (p. 17).

The contents of philosophical faith are: God is. There is an absolute imperative. The world is an ephemeral stage between God and existence (p. 30).

To Jaspers the universe is not grounded in itself but in God. But it is not possible scientifically to prove God's existence, though to the theist the traditional proofs for the existence of God "amount to a confirmation of faith by intellectual operations" (p. 31). However, "a proved God is no God. Accordingly: only he who starts from God, can seek him. A certainty of the existence of God, however rudimentary and intangible it may be, is a premise, not a result of philosophical activity" (p. 32). Man, being grounded in God, by acknowledging this fact by faith, achieves true freedom as an individual as well as independence from the world.

Speaking about man's origin, Jaspers just like De Nouy avows that "on the whole, the mystery has grown deeper, our vision of prehistory has been somewhat illumined, but the fundament of man's origin has become more and more unfathomable" (p. 58). He says flatly that "man cannot be understood on the basis of evolution from the animals"

(p. 61). Man is always more than he knows about himself. Jaspers seems to endorse the view of Paul and Augustine that man has been corrupted in the root of his being. The answer given to the question of man's deliverance from his corruption is, however, none too clear.

Chapter four contains, from the Christian point of view, most disturbing assertions. Consider this one: "We must abandon the religion of Christ, that sees God in Christ and bases the doctrine of salvation on an idea of sacrifice found in Deutero-Isaiah and applied to Christ" (p. 105). The exclusivist claim of biblical religion is clearly rejected.

Jaspers again proves that the philosophers fail to understand the mystery of the Incarnation. The finality of Jesus Christ as sole mediator between God and man is set aside in favor of the dubious uncertainties of human speculation. Again the issue is clearly joined: It is either Christ in his saving fulness as Redeemer and Lord or, despite evident insights that man may attain, spiritual confusion and ultimate peril.

William A. Mueller

**Albert Einstein: Philosopher-Scientist.** Edited by Paul Arthur Schilpp. 1949, The Library of Living Philosophers, Evanston, Illinois. Approximately 800 pages. \$8.50.

This is volume seven in *The Library of Living Philosophers*, a continuing series, four other volumes of which are now "in preparation." Such a volume cannot be reviewed in any proper sense of that term within the limits possible in these pages. In this particular case nothing more than a general description is possible, as the reader will at once see.

It is arranged in four parts. The first is called "Einstein's Autobiography." He himself called it "something like my own obituary." His German typescript is printed on the left-hand page and the editor's very excellent translation is on the right-hand page. This dual presentation occupies only 94 pages, thus the story is actually presented in forty-seven pages. Actually it is not in the usual sense a



biography at all. It is not the story of a human being; rather it is the record of various stages in the development of a thinking machine. Einstein says that "the essential in the being of a man of my type lies precisely in *what* he thinks and *how* he thinks, not in what he does or suffers. Consequently, the obituary can limit itself in the main to the communicating of thoughts which have played a considerable role in my endeavors." In his final sentence he says, "This exposition has fulfilled its purpose if it shows the reader how the efforts of a life hang together and why they have led to expectations of a definite form." Even so the story of his thinking is a fascinating one. It reveals the tremendous reach and the astonishing grasp of a prodigious mental machine. It reveals also the very vital part which intuition has played in the development of the remarkable theories at which Einstein has arrived. It shows also the large influence which other physicists and thinkers in the field of physical philosophy have exerted over his progress.

The second part consists of twenty-five essays concerning Einstein and his various works and ideas by as many different scholars from many lands, including as the editor boasts, no fewer than six Nobel Prize winners. This part includes the great body of the work, pages 97 to 662.

In approximately twenty-five pages Einstein replies to such of these papers as he had opportunity or disposition to deal with. He calls this section "Remarks to the Essays Appearing in this Collective Volume."

Finally a laborious and minute "Bibliography of the Writings of Albert Einstein to October 1949" has been compiled by Margaret C. Shields. First, his "Scientific Writings" are arranged in chronological order, to the number of 309. "Non-Scientific Writings," also arranged chronologically, bring the number to 445. A third division lists "Interviews, Letters and Speeches Quoted in *The New York Times*." This lists 133. Out of this long list, 578, the Bibliographer sets apart 31 "Principal Works," in chronological order of their publication.

Here then is the vast volume, mainly the brief history of, and the elaborate reactions to, the thinking of one of the most remarkable minds humanity has known. In the long lists of speeches and papers produced by this man one finds that he yielded to the temptation to respond to the invitations to talk on all sorts of subjects, for some of which his interests, negative and positive, gave him no equipment as an authority. At an early age, even when not yet in his teens, he headed himself in a direction which was definitely to lead him away from all really competent thinking and experience in any other field than that of the physical universe.

For those who can understand it here is a record of the historical development of Einstein's most famous "theory of relativity" and here, too, is already the foreshadowing of that recently announced more comprehensive theory which undertakes to bring about a unification of physical relativity and gravitation. Of course these include the stages and aspects of a struggle to grasp the universe in an inter-related and yet integrated whole.

W. O. Carver

**The Gospel and Our World.** By Georgia Harkness. New York-Nashville: The Abingdon-Cokesbury Press. 126 pages. \$1.50.

A book by Professor Harkness, who has the distinction of being a noted teacher of theology (Garrett Biblical Institute), is an event not only for her many readers but especially for those of us who teach. Dr. Harkness' style is clear and incisive, her argument logical and sustained, her conclusions stimulating and convincing. Her plea in this book is for a more vital linkage of the Christian faith to the needs of the common man through a revitalized church. She indulges in no blanket condemnations, but deals realistically with symptoms of ill health in the present-day church. "At the root of them all," she asserts, "lies the fact that the very thing for which the church exists—the proclamation of the gospel—is being in our time so feebly done." She then proceeds to make assessment of three dominant types of American church life "in terms of their success in inculcating

personal religion and communicating the gospel for the up-building of vital Christian experience"—the Roman Catholic, the fundamentalist Protestant, and the liberal Protestant. She brings under thoughtful criticism the minister, the layman, the social gospel, fundamentalism, modernism, neo-orthodoxy. She finds assurance in such verities as "the continuance of personal existence, a fellowship of free spirits, moral endeavor in fuller obedience, growth in the things of God, closer companionship with Christ, the glory of God's nearer presence, the preservation by him of all that is truly worthful." The book has distinct value for evangelistic preaching and teaching that moves out of the beaten track of traditional thought.

G. S. Dobbins

**The Bible: the Book of God and Man.** By James A. Montgomery. Ventnor, N. J.: Ventnor Publishers, Inc., 1948. 108 pages. \$2.75.

The late James A. Montgomery was Professor Emeritus of the University of Pennsylvania and the Philadelphia Divinity School, and was a biblical scholar of the first rank. In this volume he has put aside his technical tools and has written simply and devotedly concerning the nature of the book he loved. The opening chapter briefly surveys the contents of the Bible. Chapter II points to the revelation of God in history as the distinguishing characteristic of Biblical religion, while Chapter III emphasizes the human aspect of the Bible. Chapter IV and V attractively portray the men and women of the Old and New Testaments and the Apocrypha. The final two chapters deal with the nature of the Psalms and the revelation of God in nature. Though there are several valid criticisms that could be made of this book, one cannot help but feel that the author has accomplished his purpose of emphasizing the two-fold aspect of the nature of the Bible as the book of both God and man.

Wm. H. Morton

**An Introduction to the Old Testament.** By Edward J. Young. Grand Rapids, Michigan: Eerdmans, 1949. 414 pages. \$5.00.

Those who were charmed by the author's *The Prophecy of Daniel* looked forward to the appearance of this introduction. However, they are likely to be keenly disappointed. The present volume has none of the originality and stimulating thought of the previous commentary. Much information has been collected with little attempt to evaluate properly by individualistic thinking. The writer appears to be on the defense throughout and quotes critical scholars with the sole purpose of refuting their every effort. It will be generally agreed that there are numerous errors in modern critical scholarship, but surely there are some permanent values. For these Dr. Young has made little allowance. The reader who is seeking a collection of information in one volume may find this introduction useful, but there is little help in aiding him in making his way through the critical maze.

Clyde T. Francisco

**Hark to the Trumpet.** By Joseph M. Gettys. Richmond, Virginia: John Knox Press, 1948. 191 pages. \$2.50.

To read this book is to enjoy enriching experience. The wholesome outlook of the author is stimulating to the enquiring mind. With the purpose of restating and interpreting to the modern world the cardinal ideas of the Hebrew prophets, Gettys goes to his task with enthusiasm and persuasive conviction. In his discussion he demonstrates that we are today in a world of crisis and chaos very much like that of the prophets. The same principles seen by these men of old must be perceived today: Our universe is a moral one that will work out the purpose of its creator. In order for this moral purpose to be realized individuals must be changed from within as a means of transforming the world without. Sacrificial suffering is the means by which such a change must be effected. Since God is sovereign over the universe and enables his followers, such a changed world must inevitably come into being.

Clyde T. Francisco



**Lives of the Prophets.** By Stephen L. Caiger. London: S.P.C.K., 1949. 333 pages. 10s. 6d.

Most students of the Old Testament are familiar with Caiger's *Bible and Spade*. In the *Lives of the Prophets*, he gives a running summary of the times and messages of the prophets from Samuel to Daniel. In his delightfully clear style and with reverent appreciation he makes the prophets live again for us. For a beginner in Old Testament study who would not be offended by his advanced critical views, but would rather be encouraged by his respect for the revelation of God to the prophets, Caiger presents a useful tool in appreciation of Hebrew prophecy.

Clyde T. Francisco

**Women in the Old Testament.** By Norah Lofts. New York: The Macmillan Co., 1949. 178 pages. \$2.50.

Although the reviewer did not admire the pose of the English authoress on the back of the cover of the book, he has great admiration for her efforts within the book. With the viewpoint of a mature literary analyst, she interprets the Old Testament "without any sickening piety," well aware, however, "that, compared with the Old Testament, dynamite it a harmless substance, lightly to be handled." So many men have sought to interpret the women of the Old Testament that it is fitting that an imaginative member of their own sex attempt to describe their emotions. "So here is a book, written by a woman, about a group of people who have nothing in common save their sex and the fact that their names or their stories happen to be included in what is one of the most magnificent pieces of history in the whole of literature—if not the most magnificent. There are twenty of them . . ." Each treatment is a psychological study and will inevitably bring to the reader new light upon the character being described.

Clyde T. Francisco

**The Book of Psalms.** By Solomon B. Freehof. Cincinnati: Union of American Hebrew Congregations. 414 pages.

Now in its second printing, this Jewish commentary was originally published in 1938. It is based upon the trans-

lation made by the Jewish Publication Society of America. It has the manifold purpose of giving a simple and intelligible explanation of words where necessary, a brief presentation of the historical background of each Psalm, a survey of Jewish tradition, a review of the ethical and moral significance, and literary worth. In spite of this varied purpose, the commentary material is very brief, perhaps too much so, but the viewpoint of the author is a very valuable addition to the study of the Psalms.

Clyde T. Francisco

**The Old Testament and the Future Life.** By Edmund F. Sutcliffe. Westminster, Maryland: The Newman Bookshop, 1947. 201 pages. \$3.50.

This work is drawn from a series of lectures given at Heythrop College and is a valuable contribution to the field of Old Testament study by an eminent Roman Catholic scholar. After examining carefully each significant passage in the Old Testament, his general conclusion is that the Hebrews always had an idea of survival after death, but it was a shadowy and negative concept. In only one place in the Old Testament is the resurrection of the body taught (Daniel 12:2). Especially significant is his treatment of the idea of immortality in the extra-canonical books, including the origin of the belief in purgatory. Every student of the Old Testament should have this book in his hands.

Clyde T. Francisco

**History of New Testament Times with an Introduction to the Apocrypha.** By Robert H. Pfeiffer. New York, Harper and Bros. 1949. xii plus 561 pp. \$4.00.

Eight years after the publication of his *Introduction to the Old Testament* which was enthusiastically received by Biblical scholars and laymen, Dr. Pfeiffer has followed through with this companion volume which, no doubt, will be equally welcomed. The original intention of the author was to write an introduction to the Apocrypha, but after completing the introduction, he decided to preface it with a history of the period in which the Apocrypha were written.

For this reason we are actually presented with two books in one. The first part is a study of Judaism, both Palestinian and Hellenistic, from 200 B.C. to 200 A.D. The second half is an introduction to the Apocrypha with special emphasis on their contents, origins, literary qualities, and religious teachings.

In recent years there has been a great need for a religious and political history of Judaism for this period in order to bring the monumental work of Schurer up to date. Dr. Pfeiffer, though brief in his treatment in contrast to the exhaustive study by Schurer, has compressed into approximately 200 pages some very important information that is reliable, up-to-date, and fresh in interpretation. In the chapter on Hellenism the author has described accurately and vividly the myths connected with the Hellenistic religions. The common view that the ethics of the Jews in this period were particularistic, negative, lacking in sincerity, and ecclesiastical is attacked by Pfeiffer and shown to be false. He points out that these shortcomings of the Jews can be illustrated in life and occasionally in writings of the Jews in this period, but "that they were inherent in Judaism at its best is a slanderous falsehood" (p. 187). As a proof of this he cites passages from the *Testaments of the Twelve Patriarchs* which show that the moral prescriptions of Judaism were always above the practice of even the best men.

In the second part of the book the author seems to be at his best in Tobit, Sirach, Wisdom of Solomon, and I Maccabees. In comparison with Charles' *Apocrypha* there is a decided improvement and in his comments on the Pseudepigrapha Pfeiffer mentions *The Testament of Job* and *The Lives of the Prophets* which Charles fails to include. It is the contention of the author that Tobit could hardly have been written in Ptolemaic Egypt, but must have had Palestine and in particular Jerusalem for its origin (p. 275). Pfeiffer holds that a comparison of Sirach with Proverbs may become misleading. While he admits that Sirach "often echoes Proverbs and may possibly have used the book

as his model," nevertheless, he believes that Sirach differs from Proverbs in structure and teaching (p. 400). He further concludes that wisdom for Proverbs is common sense or morality and religion, but that Sirachs' meaning of wisdom is the Law of Moses. In his discussion of the wisdom of Solomon the author states that no decisive arguments have been presented to prove that the book could not have been written by a single author. (p. 325f).

Apocalyptic thought does not receive its due consideration by Pfeiffer. This may not be an indication of the author's attempt to minimize the importance of apocalyptic ideas, but rather a lack of space limited him to his chief interest, which was the Apocrypha. However, it is noticeable that such an important work as that of F. C. Porter, *The Message of the Apocalyptical Writers*, is not mentioned in this discussion.

In the list of the wives of Herod the Great, Doris, the mother of Antipater, is named as the daughter of Antigonus. Josephus, *Antiq.* XIV. 12.1. says that she was of a lower family of Herod's nation (Idumaea). In presenting John Hyrcanus Pfeiffer ignores the view of Aptowitzer, which Oesterley follows in *A History of Israel*, Vol. II, that John Hyrcanus may have been the first Hasmonaeon king. In his discussion of the *Assumption of Moses* the author follows the theory of Torrey, who by *gematria* equates Taxo with the Aramaic form of "The Hasmonaeon" i.e. Mattathias. H. H. Rowley (in the *Journal of Biblical Literature*, lxiv, 1945, pp. 141-4) makes this case appear very weak.

Since there has been a greater emphasis in recent years on the study of the Apocrypha, Dr. Pfeiffer's book will be valuable as a textbook to explore this field of literature.

Taylor C. Smith

**Contemporary Thinking About Paul.** An Anthology. Compiled by Thomas S. Kepler. New York: Abingdon-Cokesbury, 1950. 422 pages. \$4.00.

Dr. Kepler, who is professor of New Testament language at the Graduate School of Theology, Oberlin College, has



previously compiled three useful and well-known anthologies, *The Fellowship of the Saints*, *Contemporary Religious Thought*, and *Contemporary Thinking about Jesus*. In this fourth volume he writes that he is sharing many selections which helped him in his own religious quest, and he expresses the hope that in the reading of these contemporary interpretations about Paul the twentieth century reader "can catch something of (Paul's) courage, faith, hope, patience, and love . . ."

The fifty-five selections are divided under five general headings: (1) The Religious Atmosphere of Paul's world; (2) Biographical Data: The Man and His Experience; (3) The Letters of Paul; (4) Insights into Pauline Theology; (5) Modern Evaluations of Paul. Some of the selections are articles from various theological quarterlies, but the great majority are chosen from books. Works of both conservative and liberal scholars are included.

A bibliography of the most important books bearing on Pauline Christianity and published in English in the last half century is given. The list does not, however, include commentaries or other works on individual epistles. Also, Dr. Kepler has provided a biographical index of the authors from whose works selections were included in the anthology. This index is quite interesting and informative, as it includes in the biographical data a list of the author's other writings and a statement regarding the particular emphasis in his study.

Two recent favorites, J. S. Stewart's *A Man in Christ*, and Elias Andrews' *The Meaning of Christ for Paul*, are among many fine works not represented in the anthology. But no two compilers would ever make identical selections. The anthology does provide a wide variety of scholarly articles which will be of value to any student of Paul and will also serve as something of a guide in the purchase of other books relating to the life of the great apostle to the Gentiles.

H. E. Turlington

**Commentary on Romans.** By Anders Nygren. Translated by Carl C. Rasmussen. Philadelphia, Muhlenburg Press, 1949. 457 pp. \$5.00.

Anders Nygren, known throughout the world for his contribution to Christian thought in his book *Agape and Eros*, assumes the role of a biblical expositor and with that same freshness of approach, profundity of thought, and simplicity of expression which characterize his previous works brings to us a stimulating theological exposition of the *Epistle to the Romans*.

Since Nygren holds that Paul's chief reason for writing the epistle was to present a systematic exposition of his position on certain theological questions which were important to him and to the early Church, he discovers no digressions and no inconsistencies anywhere in the epistle. Chapters 9-11, which most scholars consider an appendix and unrelated to the main theme which Paul had in mind, are viewed by Nygren as having a definite role to fill in the unity of Romans. The comparison of Christ and Adam in 5:12-21, which has also been held to be a digression, is claimed by Nygren to be neither a prologue to what follows nor an epilogue to what precedes but the high point of the epistle and the best place to begin for an inclusive view of *Romans*, since it is the key passage.

The first part of the theme of the epistle, "He who through faith is righteous," receives its exposition, according to the author, in the first four chapters while the second part, "shall live," is discussed in chapters 5-8. In the latter chapters Paul tells what it means to live in Christ: free from the wrath of God (5); free from sin (6); free from law (7); and free from death (8). In 7:14-25 Nygren maintains that Paul did not refer to a conflict in his *will*, but to a tension which exists in the Christian life between intention and performance.

Nygren defines the Wrath of God as being the "total situation that obtains, the lost condition, where man has departed from God" (p. 98). His study of the Wrath of God is the most interesting and most thorough portion of the

commentary. The author does not pitch his tent in the camp of Barth nor in the camp of Brunner relative to the question of natural theology. He refutes the idea advanced by some that Paul says the natural man finds the marks of God in nature and also declares to be false the idea that Paul means God is revealed only in Christ. However, he seems to lean in the direction of Barth.

Critical material connected with the epistle, such as the question raised by variant traditions on the possibility of chapters 15-16 being originally a part of the Roman letter, is not treated by the author. My chief adverse criticism of the commentary would be that the author seems to find a coherence and unity in the epistle which is not so apparent as he thinks and which he does not conclusively prove.

Since the appearance of C. H. Dodd's Commentary there has been no work on *Romans* that can compare with this. We are deeply indebted to Professor Rasmussen for the translation, which is in excellent English.

Taylor C. Smith

**The Apostolic Fathers, An American Translation.** By Edgar J. Goodspeed. New York: Harper and Brothers, 1950. 321 pages. \$3.75.

With this volume, Dr. Goodspeed completes what might be thought of as a trilogy of "American Translations": *The New Testament* (1923), *The Apocrypha* (1938), and now *The Apostolic Fathers* (1950). He has full knowledge of the Greek texts, and facility for rendering them into simple, lucid English.

Preceding the translation of each document, an introduction acquaints the reader with the relevant facts of date, authorship, and purpose bearing on it. These introductions are lifted almost bodily from the translator's *History of Early Christian Literature* and reduced to scale. They are brief and well taken.

The two most distinctive features of the work are the important study of the *Doctrina* (pp. 1-7, and the Appendix) and the comparatively unimportant excerpt from the *Apology* of Quadratus. Of this non-extant work, only one

quotation of six lines is preserved for us by Eusebius (*Ecclesiastical History*, IV. iii. 2.).

It is the Appendix (pp. 285-310: "The Place of the *Doctrina* in Early Christian Literature") which constitutes the major contribution beyond the translation itself. It is composed of an able essay in which the lost Greek original of the (short) extant Latin *Doctrina* is (to my thinking) established as the source-document underlying the Greek *Barnabas*, the *Apostolic Church Ordinances* (cir. A.D. 300), the Athanasian (?) *Syntagma* (A.D. 350-370), the *Fides Nicaena* (A.D. 375-381), and the Coptic *Life of Schnudi*. It is also shown that it was the (longer) Greek *Didache* (discovered in 1873 by Bryennius) which was woven into the *Didascalia Apostolorum* (A.D. 250-300) and the *Apostolic Constitutions* (cir. A.D. 380).

Following the essay, and closing the Appendix, the Latin text of the *Doctrina* is given in one column with English translation of the relevant portions of the *Didache*, *Barnabas*, and *Life of Schnudi* given in three parallel columns. Similarities and differences can thus be easily noted. Most of the materials of the Appendix were published in the *Anglican Theological Review*, 1945.

All are grateful for the continued and fruitful productivity of one of America's best known New Testament scholars and translators.

T. D. Price

**The Case Against the Pagans.** By Arnobius of Sicca. Newly translated and annotated by George E. McCracken. (Being nos. 7 and 8 of the series *Ancient Christian Writers*) Westminster, Maryland: The Newman Press. 1949. Vol. I, \$3.50. Vol. II, \$3.25. 659 pages (consecutive).

The Newman Press is rendering fine service to students by its series, in English translation, of some of the finest and most important writings of the early church.

Since basic information on the occasion and nature of this work can easily be found in manuals of literature and patrology, we shall pass over such matters here. Suffice it to say that Arnobius planned his *Adversus Nationes*



(*Gentes*) in seven books. The first two present his quite inadequate and sometimes almost bizarre interpretation of Christianity, and the latter five present his polemic against the pagans.

Good bibliographies and notes show the translator's wide study of Arnobius, and his estimate of this "last African apologist" of the Ante-Nicene church is a balanced one. The translation-English is smooth and clear. There is an Index in Vol. II of 37 pages.

It continues to be a chief source of dissatisfaction to find scholarly notes detached from their relevant pages. No extra effort would be too dear to eliminate such procedure. The value of the author's work is greatly reduced by such a publication device. Yet the volumes are worth the approximate penny per page which they cost.

T. D. Price

**Lactantius' Epitome of the Divine Institutes.** Edited and Translated with a Commentary by E. H. Blakeney. London: S.P.C.K., 1950. 175 pages. 11s. net.

This is Lactantius' own summary of his *Institutiones Divinae*, made at the request of one Pentadius (cf. *Preface*). The essential arguments of the larger work are presented in brief—with some correction of detail, elimination of repetition, and excision of many quotations from profane authors. Thus the *Institutes*, written originally as an apology to the cultured and educated, becomes, in the *Epitome*, more of a handbook for the Christian.

Harnack (*Chronologie*, II, 417) places the author's birth at cir. A.D. 250, and says that he died at an unknown time and under unknown circumstances. Pico della Mirandola gave Lactantius the title, "the Cicero of the Christians;" but he "was not an intelligence of the first order," as Labriolle aptly puts it (*History and Literature of Latin Christianity*, p. 199). Probably a native of North Africa, an eminent teacher of rhetoric and Latin literature, a student but not a disciple of Arnobius, essentially a lay-moralist, the last of the Latin apologists, he was not a profound theologian.

Besides the *Institutes* and its *Epitome*, his major writings include a short treatise arguing the existence of God from the nature of man as an intelligently knit organism (*de opificio Dei*); an argument against divine "apathy" contended for by certain pagan expositors (*de ira Dei*); and a work, partially paralleling the later books of Eusebius' *Ecclesiastical History*, written in the heat of the last years of the "Diocletian" persecution (*de mortibus persecutorum*).

Mr. Blakeney, editor and translator of the *Epitome*, has done his work well. Following some introductory notes, the Latin text is given (pp. 1-57). Then comes the translation, which is well done (pp. 61-125). The concluding section (pp. 129-172) is the Commentary. The reviewer would like to express most appreciation for the Commentary. The notes are short, to the point, and reflect wide study. A short Index is also provided.

A final commendatory word is given on behalf of the S.P.C.K. Press. They give many highly excellent and useful volumes to the reading public, and especially to students, at a consistently low price.

T. D. Price

**The Church: Its Nature, Structure, and Function.** By the Rt. Rev. J. W. C. Wand. New York: Morehouse-Gorham Co., 1948. 125 pages. \$2.15.

One familiar both with the author's capable earlier books and with the studies which others have made on the nature, structure, and function of the church will be disappointed in this book.

Its three chapters constitute the substance of the Frederick Denison Maurice Lectures for 1947. The book rightly insists on the inseparability of the church's inner reality and its institutional embodiment. "A shell without a kernel is a mere husk, but without the protective shell the kernel itself cannot come to maturity" (p. 5). This is both more practical and more in line with the Biblical understanding of the life of "the People of God" than is Luther's too sharp distinction between the visible and the invisible churches. Bishop

Wand's insistence on this point, however, is not clearly defined in any place, nor are the major implications of such a position effectually drawn. For example, the historical and religious insight, and the linguistic specificity of Lindsay's *The Church and the Ministry in the Early Centuries* are missing.

The work begins with the *Nature* of the Church. Next the *Structure* is treated as the proper constitutional-organization of that essence. The *Function* is seen as springing directly out of the Nature and Structure. It would, one may believe, be salutary also to study the subject in reverse order. The apostolic church is perhaps best understood as a functional organism attracting and deploying the living forces of the Gospel. Its nature is indicated by its function, and its structure must be conformed to and evaluated by its functional aptness. The Church's task of proclaiming and edifying is the basic lead in defining its nature and in blueprinting its structure.

There are strong sermonic elements in all three chapters—but throughout, theological definition is either absent or frequently unsatisfactory. Too often, a fabric of unsupported supposition is woven into an already familiar piece with current Anglican churchmanship. There is no serious dealing with the timeless elements of the Biblical doctrine of the Church, nor is an adequate relation of the church to an overall theology of history even indicated. The urgent problem of the relationship of the church to the churches and of the churches to the Church is largely ignored. There is too strongly evidence of the insular point of view, which makes the author apparently incapable of understanding the sectarian element of the apostolic churches, or of taking its historic embodiments with real seriousness. Many even of the best points are left unsupported and unsubstantiated. In short, though the book has some value, taken alone it gives indication that the Bishop of London has spent more time in governing the church than in studying it.

T. D. Price

**The Worship of the English Puritans.** By Horton Davies. Westminster, Eng.: Dacre Press, 1948. 304 pages. \$3.00.

Horton Davies is Professor of Divinity at Rhodes University College (University of South Africa). *The Worship of the English Puritans* was produced as a thesis for the Doctor of Philosophy degree at the University of Oxford.

The purpose of the book as stated by the author in the preface goes beyond a mere historical study and attempts "to shew the relevance of the Reformed tradition in Christian worship today, and to re-awaken the interest of members of the Reformed Churches in Great Britain in their own rich liturgical inheritance" (p. vii).

Dr. Horton gives an introductory chapter on the nature of English Puritanism, then discusses the theology of the Reformed worship, clearly distinguishing the Calvinist from the Lutheran. In a third chapter he discusses the transmission of the Reformed heritage into Puritan worship. The following chapters (the major part of the book) are given to a discussion of the prayer books and the elements of worship. Especially interesting is a chapter on Puritan preaching.

This is an important book; it makes a significant contribution to the literature on Puritanism. Every theological library should have copies of this book, every teacher of theology and church history will want it, and every student of American and British preaching will find it keenly interesting.

V. L. Stanfield

**Literature and Theology in Colonial New England.** By Kenneth B. Murdock. Cambridge, Mass.: Harvard University Press, 1949. 235 pages. \$4.00.

Kenneth B. Murdock is the Francis Lee Higginson Professor of English Literature at Harvard University. He is the author of *The Sun at Noon*, *Increase Mather*, and other books, and is one of the foremost scholars in the field of early New England literature. Since much of the colonial literature was theological, Dr. Murdock is well qualified to



write on the *Literature and Theology in Colonial New England*.

The purpose of this book is "to outline the relation between the New England Puritans' fundamental theological ideas and their literary theory and practice" (p. vii). The author found that "the work of the best writers in colonial New England shows that they wanted to write well as one way of serving God, and reflects both their zeal and their concern for fundamental stylistic values" (p. 31).

The author has developed his theme in six excellent chapters: "The Background. The Golden Age of English Religious Literature," "The Puritan Literary Attitude," "Puritan Historians: 'The Lord's Remembrancers,'" "The 'Personal Literature' of the Puritans," "'A Little Recreation of Poetry,'" and "The Puritan Legacy."

This book is unusually simple and readable. The author exemplifies the "plain style" and emphasis on "clearness" of the Puritans about whom he wrote. *Literature and Theology in Colonial New England* will be of value to students of American Literature and American Church History. It is especially valuable for those who study the history of American preaching.

V. L. Stanfield

**The Quaker Story.** By Sidney Lucas. New York: Harpers, 1949. 144 pages. \$1.75.

Sidney Lucas has sought to tell "the Quaker story" as he, a member of the Religious Society of Friends, sees it. The result is a delightfully readable and a historically accurate short history of Quakerism.

The major emphasis of the book is upon the beginnings and early expansion of the Society of Friends under the leadership of George Fox. The last few chapters tell of the further spread of the Quakers and of their emphases in modern times.

The author has told simply and well a story worth telling. Every student of church history, especially modern church history, and every person who has wanted to know

more about this group which has had an influence far out of proportion to its numbers, will welcome this competent brief history of the Quakers.

V. L. Stanfield

**Quaker Education in Theory and Practice.** By Howard H. Brenton. Pendle Hill, Wallingford, Pennsylvania: Pendle Hill Pamphlet No. 9. 110 pages. \$1.00.

The Society of Friends has developed a philosophy and methodology of education in line with their distinctive religious tenets. Much emphasis is placed on a philosophy of education based solidly on religious faith and practice. The basal concept is that of a special type of community different from that of the world in which it is sought to propagate in the world "the divine-human and inter-human relationships developed within itself." The Society of Friends has created accordingly three types of communal activity—the meetings for worship, the meeting for business, and the school. Four words characterize the ideal of Quaker education: community, harmony, equality, simplicity. The historic Quaker position, Mr. Brenton asserts, is between the extremes of Calvinism and progressivism. The darkness of evil is not overcome by knowledge or reason alone; it is "overcome only by turning to the Light, and the educator must know how to help his pupils to turn their attention in that direction." The reader who is unacquainted with the Quaker system of schools in America will be surprised to know of its extent and quality, from grammar school through college. This ideal of the school as "a special kind of community" embodying and practicing the ideals of Jesus presents a challenge to all who are responsible for church-related education.

G. S. Dobbins

**Hannah Moore and Her Circle.** By Mary Alden Hopkins. Longmans, Green, and Co., New York and Toronto, 1947. 274 pages. \$3.50.

Some of us who are older remember when Hannah Moore was respected for her literary gifts in poetry and drama, in

essay and in association with the great lights in the firmament of a bright English era. Respected also she was for religious and social interest, for charities and human concern. She cared for the church and its missions, for the Sunday school beginnings, and for the reforms for relief of the poor and oppressed.

By an incidental providence Miss Hopkins was fascinated with Hannah as a girl of ten, and this interest matured into admiration as the girl came into the broad fields of serious culture. That interest has now flowered in this most fascinating, easy running, almost gossippy story of Hannah, her times, her friends, her popularity and her sorrows.

The reader not only sees the England of the eighteenth century but feels it, shares it, walks with its people, attends its parties, and its funerals. It is a wholesome experience and a good tonic. Miss Hopkins has a spirit made for this task, which she undertook as a graduate student and has enjoyed through subsequent years. If Hannah Moore can be made to live again, it will be under the wizardry of this faithful portrayal. And the publishers have contributed to its success.

W. O. Carver

**Wilbur Fisk Tillett, Christian Educator.** By Lester H. Colloms. Box 122, Anniston, Alabama: Direct sales only. 233 pages. \$2.50.

Those of us who date our education back to the first quarter of the present century will recall the fierce controversy which arose between conservative leaders of the Methodist Episcopal Church, South, and the liberal Methodist leaders who sought to make Vanderbilt University their stronghold. Early in the century the liberalism of the theological faculty was attacked on the floor of the general conference. Among the professors under fire was Wilbur Fisk Tillett, who, according to his biographer, "believed in the right of free inquiry and in the untrammelled pursuit of truth. He did not spurn the old because it was old, or accept the new because it was new. With him it was a matter of finding that which he could accept as true." Dr. Tillett had

begun teaching at Vanderbilt in 1882. After the separation of the institution from the Southern Methodist Conference, he became the dean in 1915 of the Vanderbilt Biblical Department, which was reorganized as a non-sectarian school of religion. His service continued until his retirement in 1936. He was a kindly, gracious, dignified gentleman, who impressed his acquaintances with his manliness and sincerity and profoundly influenced his students in their search for truth. His liberalism was more mediating than partisan. Many of his views would be considered quite conservative in liberal circles today. The brief biographical sketch is followed by a series of digests of Dr. Tillett's teachings concerning the "doctrines of the Christian faith." Students of religious education will be intrigued with Dr. Tillett's reported methods of teaching; and students of theology will be edified and informed by the content of his teaching.

G. S. Dobbins

**The Church and the Social Order.** By S. L. Greenslade. London: S.C.M. Press, Ltd. (Distributed in United States and Canada by the Macmillan Company of Canada, Ltd., Toronto.) 125 pages. Six shillings.

Seldom will one find so much packed into so few pages concerning the organized church in political, economic, and social life. The treatment is primarily historical. The form adopted is pyramidal. According to the author, "The base in Chapter I is the whole church; in Chapter II there begins a geographical limitation to Western Europe, continued in Chapter III and further reduced to Protestant Churches in Chapter IV and to England in Chapter V." The spotlight in each instance is focused on the attitudes, teachings, and influence of organized Christianity on the social order—politics, liberty, economics, education, slavery, socialism, internationalism, authority and freedom. Especially stimulating is the final chapter on "The Eighteenth and Nineteenth Centuries in England," with brief sketch of the forces and events which have led up to England's present so-called "Christian Socialism." The closing words are

words of wisdom: "For the only answer to the all-devouring State, if it is an evil one, is that its ends are contrary to God's and must be resisted; if it is a "welfare" state, that it is only a means to an end, and that the divine purpose to which it must subordinate itself is not to be realized in a historical utopia, but in the Kingdom of Heaven, in a divine society of individual persons beyond history."

G. S. Dobbins

**Protestant Churches and Industrial America.** By Henry F. May. New York: Harper and Brothers. 300 pages. \$3.50.

The rise, popularity, and subsequent relative decline of the "social gospel" are now sufficiently matters of history to be subjects of research and interpretation. Dr. May, a thoroughly competent sociologist with a deep interest in the church, has made careful and exhaustive investigation of the period in which the "social gospel" thrived, and undertakes to show how its roots continue to affect contemporary organized Christianity. He goes back to the conservative mold of the period of 1828-1861; he designates 1861-1876 as "the summit of complacency;" he points to certain "sources of change," 1877-1895; he then traces the development of distinctive "social Christianity" in the period when it came to its fullest expression, 1877-1895.

The author's best contribution lies in his discussion of "social Christianity." He places in contrast conservative social Christianity and progressive social Christianity (social gospel). With meticulous care the author produces documentary evidence showing how churches and ministers took sides on issues of human welfare, amelioration of the condition of the underprivileged, the securing of justice for the exploited as a Christian duty. It is not the author's purpose to make a case for the social gospel. He points out its inadequacy to meet "the terrifying and complex issues of the last two decades." Yet he shows that the movement and the emphasis were not lost, but that "this new and vigorous set of religious doctrines was able to make its in-



fluence felt far beyond the obvious bounds of official Protestantism."

Toward the close of the nineteenth century the "social gospel" took a number of turns. Its permeating effect was felt by the conservative churches as they began to see more clearly the social implications of the teachings and example of Jesus. On the other hand, the movement became radical as its trend became more and more socialistic, anti-clerical, and even anti-Christian. The pendulum then gradually swung to a happier mean between the extremes. Losing much of its distinctive Christian emphasis, the movement found its promotion by social workers, labor leaders, political reformers. Dr. May concludes: "Whether Christian social doctrine has an important role in the present confused and desperate period of American social thought remains an open question. It seems likely, however, that whatever group prevails will make use, in some way or another, of the goals and motives which religion has always provided."

G. S. Dobbins

**The Conservation of Freedom.** By Robert L. LaMott. Exposition Press, 1949. 145 pages. \$3.00.

With the Protestant ethic of individual freedom inherent in the American political and economic philosophy, the minister of Trinity Church in Tacoma, Washington, contrasts the totalitarian ideal, the unlimited subordination of the individual to the state. He is identified with the Moral Rearmament Movement, which is strongly "right wing" in its attitude. The book has a dozen chapters, all in the form of sermons, all based on words of Jesus. The discussion covers a wide range, while keeping always close to the central theme.

The author finds that "Social security has become the dominant motive in our century." This is being subtly, perniciously used in politics to change radically our American principles, both in politics and in religion. "Governmental paternalism is the first sure step in the socializing process."

The analyses of the demand for security, the means of seeking it, and its false hopes are keen and ably urged in superb English. However, the author betrays himself into a mistaken approach. He admits: "Security we must have and," he claims, "security we can have only as we remain free men." Without admitting it, apparently without ever seeing it, he uses "security" as an "undistributed middle" term.

We very much need in our day to have the mental and ethical honesty to say that the goal of complete economic security "from cradle to grave" is a delusion and a snare. Human nature, chiefly, and the structure and ways of the physical order make this impossible, and it is ethically and spiritually undesirable, if we are to be persons.

Yet there is a parallel delusion, even more devastating and wicked: the laudation and vindication of an economy which satisfies the few with "good things" and leaves the many hungry, underprivileged, and uninspired. When LaMott says, "These great freedoms have been made secure for us by a free democratic society," one wishes to demand of him, Who are the "us?" How many of us?

Indeed "we must develop a skill of social relationships as we have of mechanical precision." "Unless we create (permit God to create) the kind of men who care enough for freedom to preserve it, all freedom will be lost."

This is a strong book. Its message for the most part—not wholly—seems to be directed to politicians and the "proletariat" more than to the masters of our economic institution, who need its message quite as much and who could do much about the very real dangers to all our freedoms. Indeed, not a few of these men of mastery are doing much. More of them must be converted and become disciples of the Son, who alone shall make us free. W. O. Carver

**Trustees of Creation.** By William L. Muncy, Jr. Philadelphia The Judson Press. 93 pages, paper, 40c.

Much is being written and said about tithing, giving, stewardship, church finance. What biblical teachings are

there concerning these matters? Can these teachings be properly translated into terms of present-day experience in this area of life? This book has grown out of a commission by the National Committee on the Stewardship Advance of the Northern Baptist Convention to Professor William L. Muncy, Jr., of Central Baptist Theological Seminary. Professor Muncy has brought together the major teachings of both the Old Testament and the New Testament that are related directly or indirectly to the Christian doctrine of stewardship. The breadth of the discussion is indicated in the title, *Trustees of Creation*. In six brief, helpful chapters Professor Muncy deals with property rights, the accumulation of wealth, the meaning of stewardship, the economic order, scriptural giving, and the tithe. In no other book of like compass has so much scriptural material been brought together on this highly and immediately important subject. It should be on the desk of every pastor and in the hands of those responsible for the financial welfare of every church.

G. S. Dobbins

**New Day for Evangelism.** By Aaron N. Meckel. New York: E. P. Dutton and Company, Inc. 191 pages. \$2.00.

Pastor Meckel well represents the re-awakened spirit of his and other denominations that during the past years have given only incidental place to evangelism. Minister of the First Congregational Church, Braintree, Massachusetts, the author has brought together sermons and addresses rich in evangelistic viewpoint, suggestiveness, interpretation. He deals frankly with the cynicism, indifference, and carelessness which characterize our age and pleads for a revival of concern for the winning of souls. The "new day for evangelism," he insists, calls for a return to "the great structural verities and basic affirmations which are at the center of our faith." An adequate evangelism for our day must employ the method of "total approach in its ministry to individual needs." Such an evangelism must be relevant to "problems and perplexities close at hand." It must also "look out on our modern milieu through nothing less than

global lenses." Convincingly Pastor Meckel presents certain "musts" of today's evangelism and then illustrates these imperatives with some fifteen excellent evangelistic sermons and addresses. All of us who are concerned with a more vital evangelistic ministry will be enriched by reading and meditating upon these sanely evangelistic messages.

G. S. Dobbins

**The Individual and His Religion.** By G. H. Allport. Macmillan, New York, 1950. 147 pages. \$2.50.

Fair-minded persons of all religions persuasions have long wished for a sympathetic and authoritative word from a great psychologist on the subject of personal religious experience. Gordon Allport has met that need in this book. By his own standard of the capacity for differentiation as a mark of a mature religion, this book is a mature production. The relative strengths and weaknesses of the conventional psychological criticisms of religion are tested in this treatment. However, the compulsive dogmatist looking for an authority to quote in support of his own views will find Allport too careful a thinker to be twisted to suit another's purposes.

The role of religious experience in the development of personality, the criteria of a mature religion, the relationship between conscience and mental health, and the nature of doubt and faith form the body of the subject matter with which Allport deals.

Several avenues for research by clinically trained ministers are suggested by this writer. He suggests that whereas he is primarily concerned with a description of healthy religious phenomena, the study of persons with morbid religious obsessions needs to be made in order to see the cause-effect sequence between religion and mental breakdowns.

One thing is lacking in this book, although the author could not be expected to do everything. The relation between the theological concept of sin and personal responsibility on the one hand and the psychological concept of

disease and personal irresponsibility on the other still needs treatment by a man of Allport's training and ability.

Wayne E. Oates

**The Ministry.** Edited by J. Richard Spann. Nashville: Abingdon-Cokesbury, 1949. 208 pages. \$2.

*The Ministry* is a symposium of helpful discussions on the preacher's preparation, life, and work. Each chapter is written by an outstanding church leader—such men as Henry Sloan Coffin, Ralph Sockman, Seward Hiltner, Elton Trueblood, and others. These men have made available to others the results of their experience, insights, and labor.

The book is composed of three main divisions. Part I deals with "the ministers' prerequisites"—his qualifications, call, background, preparation, and supreme task. Part II sets forth "the minister's work"—as preacher, pastor, counselor, religious educator, and community leader. Part III discusses "the minister's personal life"—his health, his home, his study, his ethics, his temptations, and his higher compensations.

*The Ministry* has some of the disadvantages of symposiums—there is repetition, some lack of coherence, and sometimes too general a discussion of the subject because of limited space. However, taken as a whole, the book is well done and worth owning and reading. This book will be valuable for seminary students and for active pastors who need a "refresher course." The reviewer is going to use it in his classes and highly recommends it as a book of information and inspiration.

V. L. Stanfield

**Dwight L. Moody.** Introductions by Charles R. Eerdman. New York: Revell, 1949. 256 pages. \$2.25.

**A Treasury of Dwight L. Moody.** Selected by Harry Albus. Grand Rapids: Eerdmans, 1949. 168 pages. \$2.00.

**Charles H. Spurgeon.** Introduction by A. W. Blackwood. New York: Revell, 1949. 256 pages. \$2.25.

The Fleming H. Revell Company is beginning a series of sermon compilations of the "great pulpit masters." Moody



and Spurgeon are the first two in the series, and subsequent volumes will provide the works of other pulpit masters. The Revell Company is to be congratulated for making these sermons available again.

The first volume contains twenty of the early sermons by Dwight L. Moody. The introduction by Charles R. Erdman gives a picture of Moody which contributes to an appreciation of the sermons.

*A Treasury of Dwight L. Moody* is a volume similar to the first in the series of *Great Pulpit Masters*. It contains eleven sermons of Moody and the selections do not duplicate these in the above mentioned volume. A thirty page life sketch and evaluation by Harry Albus greatly enhances the value of this book.

*Charles H. Spurgeon* is the second in the series of *Great Pulpit Masters*. Its primary value is that it makes available fourteen communion sermons of Spurgeon which have not been published before in this country.

In recent years sermon analysis has been stressed as one of the most effective means of studying homiletics. This series, along with "The Best of" series of Harpers, will make sermons of the great preachers readily available for such study. The reviewer is grateful for these publications and commends them for sermon study. V. L. Stanfield

**The Best of John A. Hutton.** Edited by Edgar Dewitt Jones. New York: Harpers, 1950. 176 pages. \$2.00.

The fourth in "the best of" series contains thirty-one sermons of John A. Hutton (1868-1947), a great Scottish preacher. Dr. Hutton was an expository preacher—comparable to F. W. Robertson and Alexander Maclaren—and his sermons are marked by skill of interpretation, lucidity of style, and originality of thought.

Edgar Dewitt Jones, a distinguished preacher himself, has carefully selected these sermons from two hundred published sermons of Dr. Hutton and has written a brief appreciation which gives the reader an excellent picture of the man who preached the sermons.

Perhaps the best way to review homiletics and improve preaching methods is to read the sermons of men who knew how to prepare and preach sermons. In the light of this, the reviewer not only strongly recommends the best of John A. Hutton, but also the first three in the series—John Henry Jowett, Studdert-Kennedy, and Alexander Maclaren.

V. L. Stanfield

**The Weight of Glory and Other Addresses.** By C. S. Lewis. Macmillan: New York, 1949. 66 pages. \$1.25.

C. S. Lewis, the famous author of the *Screwtape Letters*, *Christian Behavior*, etc., has added another to his long list of publications. The latest, *The Weight of Glory*, is made up of fine addresses delivered recently before various groups. The five titles are "The Weight of Glory," "Transposition," "Membership," "Learning in War-Time," and "The Inner Ring."

These addresses are interesting, provocative, and stimulating. They are the type of addresses which a preacher should read; they would be difficult to reproduce, but they do stimulate thought. This little volume is excellent reading and will provide 'grist' for the preacher's mill.

V. L. Stanfield

**Preaching and the Dramatic Arts.** By E. Winston Jones. New York: Macmillan, 1948. 123 pages. \$2.00.

The theme of *Preaching and the Dramatic Arts* is stated in the title. The author believes that the preacher must employ dramatic techniques if he is to convey effectively the meaning of his message. He includes in the "dramatic arts" every medium of "human expression which is vivid, moving, and impelling."

The reviewer found the book to be interesting and helpful. Some of the most practical chapters were "The Psychology of Influencing Character," "Attention, Interest, and Movement," and "The Art of Using Story Material."

The author has done an admirable job in bringing together material from a wide variety of sources. Conse-

quently, the reader may read the best of several books by reading this one. The book is especially valuable for the busy pastor who is seeking material to make his preaching more effective.

V. L. Stanfield

**Basic Public Speaking.** By Paul L. Soper. New York: Oxford University Press. 1949. 394 pp. \$3.75.

The speech to inform and the speech to persuade are perhaps the two types of speech most commonly delivered from the pulpit today. For this reason, preachers of the gospel are ever looking for effective aids in exposition and persuasion. The recent publication by the Professor of English and Speech and Chairman of the Speech Staff of the University of Tennessee, Dr. Paul Soper, supplies a specialized treatment of content and organization, of clear thinking and communication, that bears particularly upon the aforementioned types of public address. The book, therefore, has value for ministerial students and for preachers of even more experience in the real act of pulpit discourse. The value is increased considerably by an adequate presentation, in the Appendix, of certain techniques for microphone speaking and for parliamentary procedure.

Charles A. McGlon

**Basic Speech.** By Jon Eisenson. New York: The Macmillan Co. 1950. 344 pp. \$3.00.

If "speech is the way of life for man," and "what we are, what we do, and what we decide to do are accomplished through speech," then each of us has motivation sufficient to find out all we can about this accepted "method of getting meaningful responses from somebody." Whatever our degree of training, or lack of it, in the speech processes, we teachers, preachers, lawyers, or politicians can usually learn something of profit from others who have explored thoroughly the field of communication and response. Mr. Eisenson has explored the field, and he has written as helpful chapters on the Improvement of Speech Sounds, and on

Speech, Language, and Meaning as are to be found anywhere in equivalent space. Likewise, the interpretation of "reading to an audience" as "Speaking with Somebody Else's Words" seems stimulating to those who want to "check up on" their techniques in order to do a better job of presenting Scripture from the pulpit.

Charles A. McGlon

**Essentials of Communicative Speech.** By Robert T. Oliver, Dallas C. Dickey, and Harold P. Zelko. New York: The Dryden Press. 1949. 338 pp. \$2.60.

Though communication only does not appear to be his ultimate objective, a preacher from the pulpit must abide by *one* principle of speech: he must observe the principle of *communicating* with his people. And there are definitely-operating procedures that the religious speaker can and must put into play if he is to communicate successfully. For that reason, *Essentials of Communicative Speech* is recommended as a fresh, authoritative, and rewarding presentation of a necessary part of a pulpiteer's tools and techniques.

Charles A. McGlon

**How to Speak the Written Word.** By Nedra Newkirk Lamar. Fleming H. Revell Company. \$2.50.

There are several characteristics of effective public reading of the scriptures. Here, at last, is a book which deals with two important aspects, emphasis and phrasing in a delightful and thoroughgoing way. The presentation of these ideas is unique and captivating. The book will hold your interest to the last page and only a little study will, I assure you, improve your oral reading. The chapter "How to read the Bible" will awaken your mind to the possibilities of scripture reading.

I am using it as a short textbook in Speech 112 and heartily advise all my former students to secure a copy.

Inman Johnson

**Oral Reading with particular attention to the problem of Inflection.** By Tyson U. Anderson. Kansas City, Missouri: The Placetum Press. 1949. 127 pp. \$3.00.

In his desire to aid people in the development of simplicity, sincerity, and spontaneity in oral reading, Mr. Anderson has developed a system of charting on a music-like staff the lines of the selection to be read. Less artificial than the system might at first appear, it is none the less a somewhat more mechanical procedure that most oral readers of the Bible might care to employ. It does seem, however, that the most mature reader could profit from a careful reading of Mr. Anderson's explanatory material.

Charles A. McGlon

**A Manual of Pronunciation.** By Morris H. Needleman. New York: Barnes and Noble, Inc. 323 pp. 1949. \$4.00.

This is the kind of reference book that every speaker desiring accuracy and polish in his use of language should have on his desk, though he would perhaps not have the time to make the most of its contents. Part of the difficulty with the dictionary is the inefficiency of diacritical markings; part of the difficulty of the more reliable phonetic symbols is that too few people ever learned the significance of the symbols as exact representations for exact sounds. However, in his informative introduction, Mr. Needleman not only discusses adequately both the diacritics and the phonetics of recorded pronunciation, but he adds his own system of re-spelling. With these three approaches to the most troublesome words in the usual vocabulary, one should be helped immeasurably to acquire a pronunciation that might well be an "index to taste, social breeding, and cultural background."

Charles A. McGlon

**T. S. Eliot, A Study of His Writings by Several Hands.** Edited by B. Rajan. London: Dennis Dobson, Ltd. Released in America by Funk and Wagnalls Company (New York). Second Impression, 1948. 153 pp. \$3.00.

Though many readers will not always agree with Mr. Eliot in his religious interpretations, they will find him one



of the most challenging writers on religious and partially-religious themes. It is fortunate, therefore, that a chronologically-developed book of criticism of the poet's works has been made available to American readers. After reading this critical study, a preacher might well be informed of several worthy illustrations that could be used with effect from the pulpit.

Charles A. McGlon

**The Toastmaster's Handbook**, by Herbert V. Prochnow. New York: Prentice-Hall Inc. 1949. 374 pages. \$3.95.

The author of this book is Vice-President of the First National Bank of Chicago. He is a popular lecturer on banking and a celebrated wit and after-dinner speaker. If he is speaking from experience, I hate to think of what he has suffered at the hands of well-meaning toastmasters.

Everyone who acts as toastmaster on any kind of occasion should not only read but also study this book. It is a classic in its field. Read the chapter, "Responsibilities of the Toastmaster," and you will refuse the next invitation unless you study the "Techniques of the Toastmaster." At least, never again will you take lightly such an important undertaking.

Also included in the contents are 400 Epigrams, 100 Unusual Stories, 400 Anecdotes, and 1000 Quotations. These can make one successful in handling Club programs, such as Kiwanis, Rotary, Lions, etc.,

The minister is more frequently the speaker on such an occasion and here he can learn what to expect from a good toastmaster.

It is an invaluable book for those who regularly preside over club meetings.

Inman Johnson

**A Treasury of Southern Folklore**. Edited by B. A. Botkin. Foreward by Douglas Southall Freeman. New York: Crown Publishers—776 pages, \$4.00.

The lovers of folklore are truly indebted to the author of this book. His *Treasury of American Folklore* and his

*Treasury of New England Folklore*, have created an audience for this new volume, *A Treasury of Southern Folklore*.

Often, I wonder why books have a "Foreward." Dr. Freeman has written one here which is worthy of the name. It is an essay in itself and is delightful reading. And, he speaks the truth when he says you cannot digest all these stories and tall tales at one sitting. It is a book to dip into and come back for more.

Here are traditional stories from every section of our South and from every stratum of society, from the sea coast to the mountains to the plains of the Southwest. Here is recorded the pride, prejudices, and loyalties of the antebellum aristocrat; the naivete and sophisticated cunning of the Negro, the exploits of pioneer frontiersmen of fact and legend; pot-liquor hounds, politicians and Southern orators are before you; tall tales of the cussedness of our people; and, to top it all, a selection of songs of folk origin.

It is a wonderful book to cheer one in lonesome moments and these stories added to your repertoire will make you welcome anywhere.

Inman Johnson

**Robert G. Lee, a Chosen Vessel.** By E. Schuyler English. Zondervan Publishing House, Grand Rapids, Michigan, 1949. \$3.50.

Every preacher should read this book. It is the life story of a most unusual man. It is quite different from any book that you have ever read. It gives vivid pen portraits of Dr. Lee in his pulpit, in his pastoral ministry, and in his peripatetic ministry. Even those who are committed to an entirely different type of ministry will get great profit from reading this book.

Dr. Lee belongs to a distinct type of preachers, but he is the most distinctive one of his type. He has approaches, methods, attitudes, and actions all his own. The emphases of his ministry may be quite different from the emphases of the ministry of other men, but they are worth knowing and studying. God does not make all men ministers by the same pattern. In this fact we find an expression of his

profound wisdom. Individual ministers made on different patterns should seek to know and understand one another. This will be to their mutual profit.

Dwight L. Moody, I believe it was, once said that it remains to be seen what one can accomplish for God if he is truly surrendered to the will of God. When one reads this book and follows the story of Dr. Lee, who came out of the home of a tenant farmer, and then sees the scope and the height of his ministry, he will get a fresh understanding of what the Holy Spirit can do with a man who commits his life unto the way of the Lord.

Dr. Lee is the most prolific man of our century in his use of words and in his creation of figures of speech. Some may feel that he goes to extremes in the use of words and figures, but every preacher can learn from him.

Read this book.

Ellis A. Fuller

**The Master's Minority.** By Frank H. Leavell. Nashville: Broadman Press, 1949. 189 pages. \$2.25.

This volume not only records the growth of a movement; it also reveals the soul of a man; that man is Frank H. Leavell who has been the guiding spirit behind the movement.

The Master's Minority on a college campus is composed of those who have heard the call of God to heroic Christian living in today's world. This is the "remnant" who dare to take religion seriously. As one reads the account of the origin and growth of this movement, as he reads the glowing testimonies of those whose lives have been transformed from mediocre Christian living into dynamic, magnetic Christian living, he has the feeling that this movement has the essence of vital Christianity which can "save" our college campuses.

This book is worth reading not only for the information it gives but also for the spiritual passion it generates. Every church should give this book as a gift to each one of its members who plans to go to college. Findley Edge

**And Madly Teach.** By Mortimer Smith. Chicago: Henry Regnery Co., 1949. 107 pages. \$2.00.

Mr. Smith is deeply disturbed concerning the educational philosophy which underlies our public education system. He believes that the general public is not aware of what the schools are doing (or not doing) for our children.

Recognizing that the philosophy of John Dewey has been the basic influence in the educational philosophy of this generation, he proceeds to make a careful and penetrating analysis of "progressive education." He contends that with the idea that "education is life" the schools are trying to teach everything—things which can be learned best outside of school.

He also charges, and rightly so, the reviewer feels, that this progressive education has no clear-cut objectives. Educators, he says, are more concerned with the processes of growth than they are with ends. "Growth toward what?" is the important question that modern educators have not answered.

There are six "doctrines" of modern education which the author analyzes. In an excellent manner he points out the weaknesses and dangers in these doctrines.

However, one is also conscious of weaknesses in the educational philosophy to which Mr. Smith evidently holds. For example, he says, ". . . anyone with native intelligence whose education . . . has taught him to think logically and has equipped him with thorough knowledge of his subject, can communicate that knowledge through teaching . . ." The idea that education is merely or even primarily the communication or transmission of knowledge is perhaps as dangerous as the philosophy he is condemning.

The one positive suggestion that Mr. Smith makes for education is, "Let's restore its moral content. Let us fly in the face of scientific prejudices and insist on education's historic role as moral and intellectual teacher." If he means that education once again needs to emphasize the moral and spiritual values in life the reviewer would be in complete agreement.

Findley Edge

**Parents and Children Go to School.** By Dorothy Walter Baruch. Chicago: Scott, Foresman and Co., 1939. 504 pages.

Here is a discussion of the nursery school and the kindergarten. There is a two-fold emphasis in this book, namely, the necessity for understanding the child and the necessity for parent cooperation.

The principles of pre-school education are discussed in detail. Various points are made clear by case studies taken from the school with which the author is associated.

There are several outstanding features to this book. An extensive bibliography is given at the close of each of the twenty-three chapters. In an appendix record forms for use with the children are suggested. One of the most helpful features is the long list of stories, poems, songs and musical selections suggested for use with the pre-school child.

Findley Edge

**The Creative Nursery Center.** By Winifred Allen and Doris Campbell. New York: Family Service Association of America, 1948. \$2.75. 171 pages.

The term "Nursery Center" is used to include nursery schools, day nurseries, and day care centers. The authors hold that the child in the Nursery Center must benefit from the combined efforts of "the teacher, social worker, nurse, pediatrician, and psychiatrist." The purpose, of course, is to enable the child to make proper adjustments and overcome difficulties. Case workers also seek to strengthen the family unit by helping parents understand the child and cooperate in eliminating any problems the child may have.

Findley Edge

**Education in the Kindergarten.** By Josephine C. Foster and Neith E. Headley. New York: American Book Co., 1948. Second Edition. 449 pages.

This is a most complete and comprehensive discussion of kindergarten work. Of course it is written from the public school or secular viewpoint. But those who work in church kindergartens could easily make whatever adaptations were necessary.



Besides being faithful to the latest and best educational principles the authors render invaluable assistance in the practical suggestions they give. Every phase and activity in the kindergarten is discussed in detail. Suggestions are made as to schedules, what to do the first day, difficult situations, equipment needed, books, stories, etc. If your church has or is planning to have a kindergarten, this book is a must.

Findley Edge

**These Are Your Children.** By Gladys G. Jenkins, Helen Shacter and W. W. Bauer. Chicago: Scott, Foresman and Co., 1949. 192 pages. \$3.50.

Parents will find this book interesting and helpful. It is a scholarly treatment of the subject but written in a style that is captivating as well as understandable.

The age span covered by the book is five through early adolescence. The physical, mental, and emotional growth and the development of the child is traced for each year in this span. At the same time the authors are careful to remind the readers that individuals differ and that growth is a continuous process.

Interesting case studies of more or less common problems give added value to the book. The charts of the yearly development of the child at the beginning and end of the book indicates keen insight and scholarly understanding.

Findley Edge

**Children and Religion.** By Dora P. Chaplin. New York: Charles Scribner's Sons, 1949. 230 pages. \$2.50.

The author seeks to find a happy balance between psychology and spiritual religion in ministering to the child. Such a balance is sorely needed since parents and teachers have been deluged with books that had their complete emphasis on the scientific study of the child. Readily admitting the values given to our world through science and the scientific method, the writer correctly concludes, "but

science is not civilization, and few people can suppose that salvation is its business."

The much larger portion of the book is of a practical nature. Help is given both parents and teachers. Perhaps the most helpful chapters would be those dealing with the child and prayer, the child and death, the child and disbelief, and the child and an experience of God.

Findley Edge

**The Church and Its Young Adults.** By J. Gordon Chamberlin. New York and Nashville: The Abingdon-Cokesbury Press. 124 pages. \$1.00.

Conceiving young adults as constituting the "growing edge" of the church, Mr. Chamberlin proposes an approach and a plan whereby a church may bring them into vital relationship with its local and worldwide program. He classifies as "young adults" those men and women who are between 25 and 40 years of age. After describing interestingly the varied characteristics of modern young adults, the author points out that this generation stands in a particularly dangerous yet strategic position. The need is for "a universal dynamic," which is furnished in the challenge of worldwide missions. The channeling of the powers of these young adults calls for a high quality of "creative churchmanship," which the leader must integrate in a local program of worship, education, service, and fellowship. "The church's work must be carried on on each level—one level is no more important than the others. To know how the church operates, a leader should become familiar with the significance and the unique types of each." The author lays much store by "young couples' classes," which in practice have not been found very satisfactory in our Southern Baptist Sunday School circles. Yet many excellent suggestions are made for reaching, teaching, holding and utilizing these young adults.

G. S. Dobbins

**Young Adults and the Church.** By Jessie A. Charters. New York: Abingdon-Cokesbury Press, 1936. 153 pages.

This volume is the report of an experiment conducted by the author with a group of young adults who were not enlisted by the church. The basic idea underlying the experiment is that the church can reach and hold young adults when it develops a program that will meet the needs and solve the problems of this group.

The author explains how the group was enlisted, how it became an integrated group, and how the projects were planned. Some would criticize the projects as not being centered in religion. The author would reply that anything that deals with life has religious significance.

While the reviewer does not agree with all that the author did in the experiment he does feel that the basic philosophy of the author is sound and valid. In light of the fact that so many of our young adults are being lost by the churches it is suggested that our programs for this age group be restudied in light of this philosophy.

The first chapter gives the best brief analysis of young adults we have seen.

Findley Edge

**Using Visual Aids in a Church.** By Earl Waldrup. Nashville: Broadman Press, 1949. 178 pages. Price 50 cents and 75 cents.

According to the author, this book has a threefold purpose: to discuss the nature and value of the different visual aids, to analyze some of the problems a church may face, to suggest a plan to insure proper utilization of visual aids in a church.

The book has many features that will enhance its value. It is written in non-technical language. It is simple enough that even a novice in the field can understand. It is practical. It is specifically related to the program of our Baptist churches. It is educationally sound as proper utilization is explained and emphasized throughout.

The book is in the study course series for both the Sunday School and the Training Union. Every Baptist

church, large and small, should give careful study to this book. Their educational program can be made more vital and more effective.

Findley Edge

**Film and Education.** Edited by George M. Elliott. New York: Philosophical Library, 1948. 597 pages. \$7.50.

This is perhaps the most comprehensive and exhaustive one-volume treatment of the role of the film in the field of education. It is a symposium. Each chapter is written by a specialist in some particular field.

The book is divided into five major parts. Part one deals with the nature of the educational film. Here are reviewed the beginnings of the educational film, the psychology of seeing motion pictures, and research in the field. Part two is a study of the educational film in the classroom. Professor Witlich writes a chapter on basic techniques for proper use of the film. Twelve chapters follow on the application of the film in various school subjects. Part three is a discussion of the educational film outside the classroom. In this section there is a chapter on the film in religious education.

The educational film abroad is reviewed in part four. Part five is a study of the administrative problems and practices. Of course these problems are discussed from the viewpoint of public education rather than that of the church.

Findley Edge

**Killers of the Dream.** By Lillian Smith. New York, W. W. Norton and Company. 250 pages. \$3.00.

Those who have read *Strange Fruit* will be prepared for a conscience-stabbing treatment of sin, sex, and segregation. *Killers of the Dream*, Miss Smith says, "is addressed to men and women who are concerned for the continued existence of an earth trembling between past and future. Hard, bitter facts of life are discussed in it that neither children nor fools can be nourished on. I have written plainly as one talks to one's family in crisis. Uncovered words are used to

examine uncovered experiences which our health as human beings requires us to understand."

Miss Smith writes with profound psychological insight into the making of the mind of Southern whites toward the Negro. A native Georgian, she came up in the midst of the circumstances of which she writes. Vividly she tells of incidents that shaped her own early thinking. "I had learned that God so loved the world that he gave his only begotten Son so that we might have segregated churches in which it was my duty to worship . . ." The author is no sentimental "negrophile," and her concern is not so much for the wrongs done the Negroes in the South as the damage to the whites because of their un-Christian attitudes and behavior toward their colored neighbors. Her portrayal of the psychology of "white supremacy" is keen, incisive, disturbing. There are those who will resent the picture as morbid and overdrawn; even so, they would benefit from the diagnosis. The book possesses superb literary quality and for this reason alone deserves to be on the bookshelf of those who recognize a new day in literature concerning the Negro forever separated from that of Joel Chandler Harris.

G. S. Dobbins

**Promise and Fulfillment.** Palestine, 1917-1949. By Arthur Koestler. The Macmillan Company, 1949. 335 pages. \$4.00.

The true greatness of this book does not appear until the last page. Then, in the closing paragraphs of the Epilogue, the full significance of the epic which has been so graphically described in the previous 334 pages bursts into view. What seemed in the opening chapters just another biased apology for Zionism and the new state of Israel is revealed as a penetrating analysis of the enigma of the Jew and of anti-Semitism. Arthur Koestler emerges, not as a scribe, but as a prophet, calling Israel and Jews of the Dispersion everywhere to accept the deepest meaning and the obvious challenge which the creation of the Jewish State presents to them.



The book is both a history and an interpretation of the events from 1917 which culminated in the independence of Israel on May 15, 1948. The interpretation is largely psychological, an effort to explain the *illogical* behavior of both British and Israelite in the struggle that dated from the Balfour Declaration and passed through so many contradictory phases. There is also the effort to discern a larger pattern, à la Toynbee, in the play of rival forces. It falls just short of the suggestion that some immutable Destiny was working itself out in spite of human efforts to thwart it.

Although not a Jew, Koestler has spent much time in Palestine, and from June, 1948, his is an eye-witness report. He was in complete sympathy with the Zionist movement and sharply critical of the British. Yet his eyes are not closed to the failures and foibles of the new young state, although he is more optimistic than most about the prospects of an early outgrowth of these shortcomings. The facts which he relates give ground for a much more sober view of the future.

But, as has been suggested, the chief importance of the book lies in its parting admonition to world Jewry. The birth of the state of Israel, Koestler holds, marks an end of an era, and places before every Jew in the world an inevitable choice. He must either leave the land of his adoption and go to Israel to live, or he must give up his racial and cultural peculiarities and assent to full assimilation within the nation of his choice. "Since the foundation of the Hebrew State the attitude of Jews who are unwilling to go there, yet insist on remaining a community in some way apart from their fellow-citizens, has become an untenable anachronism." . . . "They must either follow the imperative of their religion, the return to the Promised Land—or recognize that that faith is no longer theirs." The only alternative is a revival of persecution. "Now that the mission of the Wandering Jew is completed, he must discard the knapsack and cease to be an accomplice in his own destruction. If not for his own sake, then for that of his children and his children's children. The fumes of the

death chambers still linger over Europe; there must be an end to every calvary."

We fear that there is truth in these words which the modern Jew will ignore at his peril.

H. C. Goerner

**Introduction to Comparative Mysticism.** By Jacques de Marquette. Philosophical Library, New York, 1949. 229 pages. \$3.75.

The similarity of mystical experiences among devotees of Hinduism, Buddhism, Christianity, and Islam has often been noted. This has often been explained, or explained away, in terms of psychology. Here is a serious explanation, which posits the existence of a Reality with which mystics of all ages have had to do, and which seeks the common denominator of all religions, not in some minimum creed, but in a maximum experience toward which all men of faith ideally strive.

In lectures first delivered at the Lowell Institute and at the University of Southern California, Jacques de Marquette has brought a great deal of learning and a penetrating insight to bear upon questions involving the validity of mystical experience. He shows an easy familiarity with the esoteric practices of Zen Buddhists, Lamaists, Hindus, and Sufis. His own basic mystical training has apparently been more in the Hindu tradition, and he tends to interpret other religions in these terms, yet not excessively. His knowledge of modern psychology and philosophy enable him to appeal to Western readers.

How far the author has succeeded in establishing his thesis of unity behind the diversity of mystical experiences will depend upon the presuppositions of the one passing judgment upon the book. That his effort is worthy of serious consideration will be denied by few. Modestly, he terms his work only an "Introduction." It is to be expected that others will be challenged to go further in research in this largely unexplored field.

H. C. Goerner

**The Light in Dark Ages.** By V. Raymond Edman. Van Kampen Press, Wheaton, Illinois, 1949. 435 pages. \$4.00.

This is *almost* a great book. The sense of disappointment with which one comes to the end of the study is heightened by the sense of expectation with which he picked it up. And yet its promise is not altogether without fulfillment. Values there are, yet something short of greatness.

The author, who is president of Wheaton College, has made a careful study of Christian missions from Apostolic times down to William Carey. He re-writes the story from the Evangelical point-of-view, giving particular attention to the degree of deviation from the original objectives of the Christian movement. Thus seen, the history of Christendom falls into three eras: "The Light That Shone" (to 500 A.D.); "The Light That Failed" (the Middle Ages); and "The Light That Shone Again" (after 1500).

Dr. Edman is pointing toward an emphasis which has long been needed. The history of missions, as Church history in general, has been written too largely from the Roman Catholic point-of-view, with attention to the spread of anything that went by the *name* "Christian," and little discrimination as to the spiritual vitality of the faith which was being extended. Edman recognizes that some groups which were persecuted as "heretics" by Rome were really bearers of a truer faith than that of their persecutors. However, he fails to set up any adequate criteria for judging the genuineness of essential Christianity, and is uncritical in reading back into the first century the simple fundamentals of a twentieth-century Wheaton College evangelicalism. In the end, the promised comparative analysis of the message, the motivation, and the methods of Christian missions in various ages is either lacking or quite superficial.

In spite of these shortcomings, the book is a solid piece of work, with scholarly value. It is suitable for use as a college textbook. In this respect, its greatest handicap is that it brings the student only *up to* the Modern Evangelical Era, which began with William Carey in 1792, and which brought the full light which was seen but dimly throughout

the period under survey. Perhaps Dr. Edman will complete the story in a second volume.

H. C. Goerner

**Missions and the American Mind.** By Kenneth Scott Latourette. National Foundation Press, Indianapolis, 1949. 40 pages. Cloth, \$1.00, paper \$0.25.

This little volume is one of a series being produced and published under the direction of "The National Foundation for Education in American Citizenship." The influence on American thought and culture of the concept and undertaking of Christian Missions is far more extensive and determinative than has been realized by more than a very limited number of even Christian leaders. It is hardly taken account of at all by people generally or by leaders in most phases of American life and culture.

To such as have not given thought to this heretofore this brief monograph will be awakening, to many amazing. Dr. Latourette is probably the best equipped man in America to outline this influence. He has done it with admirable skill, verifying his own encyclopedic knowledge by reference to numerous writers, including authoritative interpreters. The work is fully documented. It should have very wide reading and study, by which a better understanding can be gained of the American temper and attitude. Thereby also the American position and influence in the world of today and tomorrow can be improved and extended. Nothing is more needed today than the introduction of religious and ethical qualities into the American scene and its world projection.

W. O. Carver

**Gandhi's Autobiography.** Public Affairs Press, Washington, D. C., 1948. 640 pages. \$5.00.

This is the indispensable book for the student of Mahatma Gandhi. Confessedly not a real autobiography, it was entitled by the Mahatma, "The Story of My Experiments with Truth." Written in Gandhi's native tongue, Gujarati, it was translated into English by Mahadev Desai,

and personally revised by the author. It appeared in England in 1941, but the American edition was not until 1948.

The distinctive quality of the writing is its intimate self-revelatory nature. Gandhi states in the Introduction his desire "to narrate my experiments in the spiritual field which are known only to myself, and from which I have derived such power as I possess for working in the political field." With disarming simplicity, he recounts each experience which was an occasion of spiritual growth; each temptation, and the manner of winning a victory. He opens his soul to reveal how he reacted to the first real temptation to sexual irregularity while a student in England; the steps by which he became committed to the simple life; how he and his wife agreed upon the vow of chastity and the spiritual results; his experiments with prayer and God-communion.

It is a surprise and disappointment to discover that, despite the bulk of over 600 pages, the story ends with events of about 1921. Thus, the most dramatic years of achievement are not covered. Yet the formative period was past and what followed was but the outgrowth of those spiritual experiences of earlier life so clearly described. And Gandhi was right in saying, "My life from this point onward has been so public that there is hardly anything about it that people do not know" (p. 614).

There is instruction and challenge in this record of the pilgrimage of a great soul, even as there is occasion for sadness at the strength of a traditional heritage which kept him until the last a Hindu.

H. C. Goerner

**Memoirs of Childhood and Youth.** By Albert Schweitzer. Translated by C. T. Campion. The Macmillan Company, 1949. 78 pages. \$1.75.

This unusual man has gathered out of the treasures of memory certain incidents which manifestly are regarded by him as revealing the characteristics of his personality in early years and which have persisted even unto his late years.



He has arranged his recollections in four groupings: "Earliest Recollections," "Home and Holidays," "Second Stage" (of his education), and "Later Education." A fifth section gives us the benefit of his own "retrospect and reflections."

Even apart from his glamorous and significant career, this little volume would be captivating for its incidents and analyses; as related to his career, they are especially important. Furthermore, one finds here many hints and some strong counsels about education of children.

His story of his "confirmation" raises questions. Here he silently faced his pastor's idea of submitting all "reasoning" to "faith." He says that he then attained unto a permanent conviction "That the fundamental principles of Christianity have to be proved by reasoning, and by no other method." This, we can see, accounts for much in Schweitzer's research and teaching.

That other side of him, by which he has come to be regarded as one of the most notable practical Christians, he reveals when he tells how, also still in his youth, "I resolved never to let myself become subject to this (which he saw in others) tragic domination of mere reason." We may conclude that this dualism in his approach to reality and religion is the clue to the contradictions between his philosophy and his career which so many find puzzling.

W. O. Carver

**Sam Higginbottom: Farmer.** An Autobiography. Charles Scribner's Sons, New York, 1949. 232 pages. \$3.00.

The modest title of this fascinating autobiography is characteristic of its author. He is probably the most famous agricultural missionary in the world today, founder of the renowned Allahabad Agricultural Institute in India. Yet he describes himself as simply, "Sam Higginbottom, Farmer."

Now seventy-five and in retirement, Higginbottom looks back upon his life and humbly calls it a miracle. "Do you know of any greater miracle?" he asks. "An uneducated farm boy, with little prospect in life, receives all that the best of American schools and colleges can give, and be-

comes associated with the only Christian Agricultural College among four hundred million people? Whatever has been accomplished has been possible because God gave me the sense to commit my life to Him to use as He saw fit. I have found His plan for my life greater than anything that I could have imagined" (p. 225).

The story of that miraculous life is told simply and directly. Born in Manchester, England, in 1874, amid poverty; emigrating to the United States in 1894, to study at D. L. Moody's Mount Hermon School; working his way through Amherst and Princeton; out to India under the Presbyterian Board in 1903; assigned to teach economics in a Christian college against his will; forced to face the basic economic problem of India's starving millions; back to school at Ohio State to study agriculture at the age of thirty-five; raising money for buildings and opening India's first agricultural institute in 1912; overcoming prejudice and tradition to win the acclaim and gratitude of a nation: all is told as in a fire-side chat with old friends. It makes a book to be read and shared.

H. C. Goerner

**Successor to C. T. Studd.** By Norman Grubb. Lutterworth Press, London, 1949. 159 pages. 6 shillings.

When the famous C. T. Studd died in 1931, the leadership of the Heart of Africa Mission passed into the hands of Jack Harrison, his thirty-one-year-old "son in the ministry." Until his untimely death fifteen years later, "Harri", as he was affectionately known by the Africans, guided the fortunes of this faith mission in the Congo. He continued many of the methods of "C. T.", but wisely made larger use of education and the training of native leadership. His biography is written by the same man who popularized the life of Studd. While the language is a bit extravagant, the man himself was obviously unusual, and the record of his life becomes a source of spiritual challenge. One can understand his biographer's hero-worship.

H. C. Goerner

**The Prophet of Little Cane Creek.** By Harold Dye. 106 pages. 50 cents.

**Buried . . . Living.** By John D. Freeman. 109 pages. 50 cents.

**Heirs of the Soil.** By Joshua and Dorothy Grijalva. 91 pages. 40 cents.

**The Greshams of Greenway.** By Marel Brown. 78 pages. 40 cents.

**The Farmer Twins.** By Anne Crittendon Martin. 50 cents.

**Rural Resource Book.** By Janice Singleton. 70 pages. 50 cents.  
All published by Home Mission Board, Southern Baptist Convention, Atlanta, Georgia, 1950.

Southern Baptist churches will be studying rural missions during 1950, as the general theme for home mission emphasis. Again the department of Education, under the able leadership of Dr. John Caylor, has provided a complete series of graded study books, attractively presented for use by the various age groups from adults to primaries, with a helpful resource book for use of teachers.

Adults may choose either *The Prophet of Little Cane Creek*, the life story of a picturesque mountain preacher, or *Buried . . . Living*, a realistic novel of a young couple who dedicate themselves to life service in the rural church. The second title is especially recommended for young people. While the plot is largely fictitious, it was inspired by a real couple, recent graduates of a Baptist college, who plan to do very nearly what they are pictured as doing in the book.

The religious needs of Mexican migrants is the theme of *Heirs of the Soil*, which is written for Intermediates. Based upon facts related by a migrant to the pastor of a Mexican Baptist church, it emphasizes the human side of this mission responsibility.

The more normal rural community life is depicted in the books for juniors and primaries, *The Greshams of Greenway* and *The Farmer Twins*. Illustrations add attractiveness, especially to the primary book.

H. C. Goerner

**Keystone of All Missions.** By Harold D. Gregory. Tennessee Baptist Press, Nashville, 1949. 176 pages.

If there is another book like this, it has not come to my attention. It is a study of "local missions," or extension work at the level of the local Baptist church. The author has had ten years of experience in leading churches to organize missions, both in the crowded city and in the countryside. Intensely practical, it can best serve as a manual of procedure in launching new projects in local and associational missions.

The book is packed with concrete illustrations of how the job has been done successfully, many of them taken from the writer's experiences in the Nashville area, where he is superintendent of missions. To read it is to be challenged to get busy. It is recommended for study groups in the church, and for individual reading, especially by pastors.

H. C. Goerner

**The Cardinal's Story.** By Stephen K. Swift. The Macmillan Company, New York, 1949. 328 pages. \$3.75.

In February, 1949, the eyes of the world were turned toward Budapest, Hungary, where Joseph, Cardinal Mindszenty was on trial for sedition against the Hungarian Republic, disloyalty to the government, and illegal speculation in foreign currency. The public which had acclaimed the bold and uncompromising stand of the Catholic prelate against determined efforts of the Communist-dominated regime to break the power and authority of the church, was astounded at the spectacle of a broken man who meekly confessed his guilt and begged the mercy of the court. So unlike the Cardinal were the actions and words of this man, that the common people declared: "That was not our Cardinal who spoke at the trial. The Communists put an actor into court to look and behave like the Primate. They have killed the Cardinal!"

After interviewing forty-two eye witnesses and studying all the legal documents, Stephen K. Swift gives the

full story of the Cardinal, with this explanation of his strange behavior: "It was his voice, but the words were not his own; they expressed thoughts implanted by strangers, the men who had destroyed his soul." They had not killed his body, but by hours of gruelling questioning, relentless drilling, and injection of powerful drugs, had destroyed his personality and substituted a servile automaton. The carefully presented record is an expose of Communist secret police methods at their revolting worst.

The author of this book is not a Roman Catholic himself, although he writes with respectful appreciation of Catholic views. In addition to the detailed story of the trial, he gives a sketch of the early life of the Cardinal, and appends excerpts from the Mindszenty's own sermons, a statement by Dean Acheson, American Secretary of State, an opinion from Sir David Maxwell Ffye, Prosecutor at the Nuremberg trials, as to the legal aspects of the Mindszenty case, along with other official documents. Little room is left for doubt that the trial was a travesty on justice. Perhaps the personal heroism of the Cardinal is embellished just a trifle.

The book is of absorbing interest and of more than passing importance.

H. C. Goerner

**The New Schaff-Herzog Encyclopedia of Religious Knowledge.** Volume I: Aachen-Basilians. New Edition. Baker Book House, Grand Rapids, Michigan, 1949. 500 pages. \$4.50.

An event to excite more than passing interest is the appearance of the first volume of a reprint of the famous Schaff-Herzog Encyclopedia, which has now been unavailable for years, except through second-hand dealers occasionally. The Baker Book House, following its policy of reissuing older works of proved value, promises the entire thirteen-volume set on a schedule of a book a month, throughout the year. Each will be priced at \$4.50.

Little need be said about the scholarly quality of the material in this encyclopedia. More than six hundred specialists contributed articles which were carefully edited



by a staff under the general direction of Dr. Samuel M. Jackson, Professor of Church History in New York University in 1907. Articles are arranged alphabetically with frequent cross-references.

The volume is durably and attractively bound in light brown fabric. It is to be assumed that all volumes will be uniform in size and appearance.

No revision was undertaken in the original thirteen volumes, but two supplementary volumes promise to bring the material in the entire set up to date. As it stands, the facts reported in Volume One are dated, as of 1907. This is regrettable, but, since the material is largely historical or theological in nature, it is not a damaging fault. The excellence of the last two volumes, now in process of preparation, will go far to determine the total adequacy of the set. Dr. William A. Mueller of Southern Baptist Seminary is one of the editors of the supplementary volumes.

H. C. Goerner

**Gesenius' Hebrew and Chaldee Lexicon.** Edited by Samuel Prideaux Tregelles. Grand Rapids, Michigan: Wm. B. Eerdmans, 1949. 919 pages. \$7.50.

This reprint of the Tregelles translation of the great work of Gesenius is a valuable contribution to the study of Hebrew. It has become increasingly difficult to secure a good Hebrew lexicon, and the appearance of this edition will help to alleviate the distressing conditions that prevail. Students of Hebrew, however, will be more familiar with the widely used Edward Robinson edition of Gesenius. The latter seeks to translate the work of Gesenius with as few editorial remarks as possible. However, Tregelles has the avowed purpose of correcting any statement of Gesenius that in his mind is incorrect either lexicographically or theologically. Such corrections, fortunately, are always bracketed. Especially valuable in this new printing is the English Index of more than 12,000 entries.

Clyde T. Francisco

**Midnight Patriot.** By Emma L. Patterson. New York: Longmans, Green and Co. 1949. 304 pp. \$2.75.

Philip Van Dorn, patriot and spy-extraordinary is the heroic character whose plots and escapades absorb the reader's interest and imagination in this partially accurate, partially fictionized adventure-story that is set in the Hudson Highlands of New York State. Aimed primarily at grade-school readers, the novel is climaxed by an imaginary episode dealing with the supposed capture of General George Washington. To keep the historical records straight in a child's mind is difficult; it is doubtful whether much extravagantly concocted history should be purposely added to the record.

Charles A. McGlon

**The Great Outdoors.** The Where, When, and How of Hunting and Fishing. Edited by oe Godfrey, Jr., and Frank Dufresue. Whit-tlessey House, New York, 1949. 376 pages. \$6.50.

Just at sundown on the last day of the recent quail season, an eleven year old boy and I had been thrilled by my setter, which running at high speed with the wind, suddenly turned end for end to land in a high-tailed point. As we started home, the boy in a plaintive voice said, "What am I going to do between the close of the hunting season and the opening of the fishing season?"

This book is the answer to such a question. Beautifully printed, with 48 action photographs and 16 color plates, it is a sportsman's book; a book to read, to dream over, and to lie on your library table to impress your friends. The list of contributing writers constitutes a Galaxy of authorities. They cover a range of subjects from the Atlantic salmon to the lowly, but highly edible, panfish, from the bob-white to the Canadian honker, from the rabbit to the bear. Also you will find a dictionary of sportsmen's terms and records of big game and fish.

You will be proud to own the book.

Inman Johnson

**The Southern Baptist Program of Evangelism.** By C. E. Matthews. Home Mission Board, Atlanta, Georgia, 1949. 172 pages.

A most helpful handbook for use in preparation for the Simultaneous Evangelistic Crusade in Southern Baptist churches during 1950 and 1951. Practical instructions for organizing and conducting the campaign, plus helpful hints on how to win special groups. Should be in the hands of every pastor and evangelist participating in the crusade.

**The Small Sects in America.** By Elmer T. Clark. Abingdon-Cokesbury Press, Nashville and New York. Revised and enlarged edition, 1949. 256 pages. \$3.00.

The revision and enlargement of a study first published in 1937 makes this more than ever the indispensable guide to understanding the smaller, little known, religious groups in America. Since more than a hundred sects are described, the treatment can be only sketchy, and the form is inevitably rather encyclopedic. Included are not only such bizarre cults as House of David and Father Divine, but a host of small Christian denominations such as Freewill Baptists and Pentecostals. A veritable mine of information.

**Bangkok Editor.** By Alexander MacDonald. The Macmillan Company, New York, 1949. 229 pages. \$3.00.

The true story of a young American naval officer stationed in Bangkok, Siam, during the war, who remained after his demobilization to begin an English-language newspaper. Written in breezy style in the first-person, it reads like a novel, yet gives authentic insight into recent military and political events in southeast Asia, up to the spring of 1949. An exciting mixture of unorthodox journalism, Oriental political intrigue, and Yankee ingenuity.

**Home Mission Digest, No. IV.** Edited by R. Dean Goodwin and Helen C. Schmitz. Associate Home Mission Agencies of the Northern Baptist Convention, New York, 1949. 124 pages. 40 cents.

The fourth edition of the Northern Baptist *Home Mission Digest* conforms to the established format, with brief stories of work on the various fields of the two societies.

Human interest items predominate, with a sprinkling of historical sketches. Statistics are kept at a minimum; in fact, there is too little to reveal the total scope of the work; too much a series of unrelated thumbnail sketches.

**Prairie Printer.** By Marjorie Medary. Longmans, Green and Co., 1949. 288 pages. Cloth \$2.75.

Another good historical novel by Marjorie Medary finds Tom Kenyon, hero of *Buckeye Boy*, leaving Ohio for the new frontier country of Iowa in the 1850's. After many adventures, all plausible enough, he gets the coveted job on a western newspaper and works his way up to the position of editor and proprietor. The story is a fictionized account of actual experiences of the author's grandfather a pioneer Iowa publisher. Interesting and wholesome reading for youth.

**Current Trends in Higher Education.** By Ralph W. McDonald and James L. McCaskill. Washington, D. C., Department of Higher Education, National Education Association of the United States.

This survey brings together results of the Third National Conference on Higher Education and represents 560 participants who considered major problems facing higher education now and in the years immediately ahead. The trends investigated and reported relate to finance, student personnel, curriculum, faculty, organization. The many papers included reflect the combined wisdom of leading educators as they confront the problems of American institutions of higher learning at a time of rapid and radical change.

**Our Family Grows Toward God.** By Mary Clemens Odel. New York: Abingdon-Cokesbury Press, 1949. 64 pages.

How can the family become a family unit? How can the family unit become a Christian family unit? These are the two questions with which this little volume deals. Sixteen aspects of family life are discussed briefly.

**The Sign of a Child.** By William Allen Knight. Boston, W. A. Wilde Co. 1949. \$1.00.

This is a story of the Christ Child told not only in the scenes of the nativity at Bethlehem, but also in its outreach-

ings through centuries before and centuries after that first Christmas Night.

**The Eight First Words of the Risen Saviour.** By George Elmer Theisz. Moody Press, Chicago, 1950. 124 pages. \$1.00.

In refreshing contrast to the over-worked series on "The Seven Last Words from the Cross" are these eight brief meditations on the eight first sayings of the risen Christ. Very suggestive for a post-Easter series of sermons. A closing comparison of the seven last words with the eight first words provide food for further thought.

**Children In a Christian Home.** By Ethlyne Staples and Edward Staples. New York: Abingdon-Cokesbury Press, 1948. 128 pages.

In this brief volume the authors undertake to give parents suggestions as to the religious nurture of their children. Matters such as understanding our children, the child's religious growth, and problems in a Christian home are discussed. It is written in a simple, straight-forward manner. It is not burdened with technical language or details. Parents will find this book helpful.

**A. B. C. Stories of Jesus.** By Mildren S. Edwards. Anderson, Ind.: The Warner Press, 1949. \$1.75.

This is one of the best brief story books to come off the press. The pictures are superb. The colors are unusually fine. The binding is excellent. The stories are written to lead the child to love Jesus. The book would appeal to the child under five years of age.

Findley Edge

**Guiding Children in Christian Growth.** By Mary Alice Jones. New York: Abingdon-Cokesbury Press, 1949. 160 pages.

The author makes no claim to give the final answers to all the problems in the area of child education. She simply points out a few principles that have been helpful to others in guiding children. She discusses such matters as: the faith we teach, learning in the family, learning in the church, learning through activities.



**210 More Choice Sermons for Children.** By G. B. F. Hallock. New York: Harpers, 1949. 305 pages. \$2.75.

Ministers, Sunday School teachers, and youth leaders will welcome this carefully indexed volume of two hundred and ten practical messages for children and young people.

**Something to Stand On.** By Lewis L. Dunnington. New York: Macmillan, 1949. 183 pages. \$2.50.

The twenty sermons in this volume were prepared by Dr. Dunnington to answer some of the religious questions of college students.

**How Do You Do?** By Edward Kuhlmann. Columbus, Ohio: Wartburg Press, 1949. 188 pages. \$2.00.

Sixty incidents are skillfully told, giving their moral and spiritual application.

**A Little Companion to the Psalter.** By C. S. Phillips. London: S.P.C.K. 73 pages. 1s. 6d.

First published in 1942, this little book has the purpose of "helping the ordinary layman or laywoman to a more understanding use of the Psalter in public worship or in private reading." It avoids as far as possible the critical questions except in a general summary of them in a short introduction. Very brief notes are given in connection with each Psalm to help the reader over difficult spots or to enhance his appreciation of the passage.

**The Book of the Twelve Prophets, Vol. II.** By Julius A. Bewer. New York: Harper and Brothers, 1949. 112 pages. 75 cents.

This is the second issue to be published in Harper's Annotated Bible Series, and includes material on Zephaniah, Nahum, Habakkuk, Haggai, Zechariah, Obadiah, Malachi, Joel and Jonah, and completes the studies in the Minor Prophets. The text is the King James Version, with the points of the outline of each book inserted in the text. Critical notes are given at the foot of each page.

**Holy Wisdom.** By F. Augustine Baker, O. S. B. New York: Harpers, 1949. 667 pages. \$5.00.

*Holy Wisdom* (Directions for the Prayer of Contemplation) has been a devotional classic on prayer and meditation for over three hundred years. Many readers will welcome this American edition.

**New Frontiers in Psychology**, by Nicholas De Vore. Philosophical Library, New York. 1949. 143 pages.

A witty and even satirical discussion of present-day psychological issues. Lacks continuity of thought throughout, however, and will prove little less than confusing to most readers.

**A Bibliography of Practical Theology.** Compiled by a committee of Princeton Professors. Princeton: Theological Book Agency, 1949. 71 pages. 50c.

*This Bibliography of Practical Theology* is an extensive compilation prepared by A. W. Blackwood and his associates in the practical field at Princeton. It is an excellent guide not only for seminary students and pastors, but also for anyone wanting to study in the practical field.

**A Manual of Parliamentary Procedure.** By John Q. Tilson. New Haven: Printed under the direction of the Yale University Press. 149 pp. \$2.00.

For twenty-two years a Congressman from Connecticut, and Majority Floor Leader for six of those years, John Q. Tilson has written a brief treatise on parliamentary law as it operates in the sessions of our national legislative body. His little volume is therefore an authoritative and welcome addition to the informative works on the machinery of making democratic bodies perform their tasks smoothly and fairly.

**Here We Have Stars.** By Maragret R. Seebach. Philadelphia: Muhlenberg Press. 1949. 245 pp. \$2.50.

Published posthumously, this collection of poems of various types and lengths bears a definitely religious spirit and a more deeply satisfying treatment of subject matter

than is usually the case of similar compilations of the life-work of a single poet of the present era. The volume is a satisfactory and appropriate one particularly for an afflicted reader in need of inspiration and encouragement.

**Speech for Everyday Use.** By Elizabeth G. Anderson and Lorin C. Stoats. New York: Rinehart and Co. 1950. 218 pp. \$2.50.

An interesting, informative handbook that treats of elementary speech habits and skills, designed for the speaker who has had no previous training in the formal aspects of speech as oral communication and as a tool for social adjustment. Very appropriate as a gift to a high school or college student who plans to enter a profession or a calling which requires serious attention to oral language.

**Light for the Whole World.** A Pageant. By Clara Annis McCartt. Richmond, Virginia: The Department of Missionary Education and Promotion, Baptist Foreign Mission Board. 19 pp. 1949. Free.

**We Dare Not Fail.** A Pageant. By Mrs. John Maguire. Richmond Virginia: The Department of Missionary Education and Promotion. 11 pp. 1949. Free.

If people are to support a cause, they must be informed of the need for, and the validity of, the cause. Realizing this truth, the Foreign Mission Board makes available without cost to the churches, various types of free literature regarding Missions. The two pageants listed above are commendable additions to that body of useful, usable materials.

## Books Reviewed in This Issue

AUTHOR	TITLE	PAGE
Anderson, Elizabeth G. and Lorin C. Stoats:	Speech for Everyday Use	275
Anderson, Tyson U.:	Oral Reading, etc.	247
Albus, Harry J. (Ed.):	A Treasury of Dwight L. Moody	242
Allen, Winifred Y. and Campbell, Doris D.:	The Creative Nursery Center	252
Allport, Gordon W.:	The Individual and His Religion	241
Baker, F. Augustine:	Holy Wisdom	274
Baruch, Dorothy W.:	Parents and Children Go to School	252
Bender, Richard N.:	A Philosophy of Life	211
Bewer, Julius A.:	The Book of the Twelve Prophets	273
Blackwood, A. W. (Ed.):	Charles H. Spurgeon	242
Blackwood, A. W. (Compiler):	A Bibliography of Practical Theology	274
Blakeney, E. H.:	Lactantius' Epitome of the Divine Institutes	229
Botkin, B. A. (Ed.):	A Treasury of Southern Folklore	248
Brenton, Howard H.:	Quaker Education in Theory and Practice	234
Brown, Marel:	The Greshams of Greenway	265
Caiger, Stephen L.:	Lives of the Prophets	221
Chamberlin, J. Gordon:	The Church and Its Young Adults	254
Chaplin, D. P.:	Children and Religion	253
Charters, J. A.:	Young Adults and the Church	255
Clark, Elmer T.:	The Small Sects in America	270
Colloms, Lester H.:	William Fisk Tillett, Christian Educator	235
Davies, Horton:	The Worship of the English Puritans	232
Desai, Mahadev (Translator):	Gandhi's Autobiography	261
De Vore, Nicholas:	New Frontiers of Psychology	274
Dunnington, Lewis L.:	Something To Stand On	273
Dye, Harold E.:	The Prophet of Little Cane Creek	265
Edman, V. Raymond:	The Light in Dark Ages	260
Edwards, Mildred Speakes:	A B C Stories of Jesus	272
Eerdman, Charles R. (Ed.):	Dwight L. Moody	242
Eisenson, Jon:	Basic Speech	245
Elliott, George (Ed.):	Film and Education	256
English, E. Schuyler:	Robert G. Lee, A Chosen Vessel	249
Foster, J. C. and N. E. Headley:	Education in the Kindergarten, Second Ed.	252
Freehof, Solomon:	The Book of Psalms	221
Freeman, John D.:	Buried . . . Living	265
Gettys, Joseph M.:	Hark to the Trumpet	220
Godfrey, Joe, Jr. and Frank Dufresne Editors:	The Great Outdoors	269
Goodspeed, Edgar J.:	The Apostolic Fathers	227
Goodwin, Dean and Helen C. Schmitz (Editors):	Home Mission Digest, No. IV	270
Greenslade, S. L.:	The Church and the Social Order	236
Gregory, Harold D.:	Keystone of All Missions	266
Grijalva, Dorothy and Joshua:	Heirs of the Soil	265
Grubb, Norman:	Successor to C. T. Studd	264
Hallock, G. B. F. (Compiler):	210 More Choice Sermons for Children	273
Harkness, Georgia:	The Gospel and Our World	218
Higginbottom, S.:	Sam Higginbottom: Farmer	263
Hopkins, Mary A.:	Hannah Moore and Her Circle	234
Jaspers, Karl:	The Perennial Scope of Philosophy	214
Jenkins, Gladys G. and others:	These Are Your Children	253
Jones, E. Winston:	Preaching and the Dramatic Art	244
Jones, Edgar DeWitt (Ed.):	The Best of John A. Hutton	243
Jones, Mary Alice:	Guiding Children in Christian Growth	272
Kepler, Thomas S. (Compiler):	Contemporary Thinking about Paul	224
Koestler, Arthur:	Promise and Fulfillment	257
Knight, William Allen:	The Sign of a Child	271
Kuhlmann, Edward:	How Do You Do?	273



AUTHOR	TITLE	PAGE
Lamar, Nedra N.:	How to Speak the Written Word.....	246
LaMott, Robert L.:	The Conservation of Freedom.....	238
Latourette, Kenneth Scott:	Missions and The American Mind.....	261
Leavell, Frank H.:	The Master's Minority.....	250
Lewis, C. S.:	The Weight of Glory and Other Addresses.....	244
Lofts, Norah:	Women in the Old Testament.....	221
Lucas, Sidney:	The Quaker Story.....	233
MacDonald, Alexander:	Bangkok Editor.....	270
Maguire, Mrs. John:	We Dare Not Fail.....	275
Marquette, Jacques De:	Introduction to Comparative Mysticism.....	259
Martin, Anne C.:	The Farmer Twins.....	265
Marvin, Burdette K.:	Christian Teaching: An Inquiry.....	214
Matthems, C. E.:	The Southern Baptist Program of Evangelism.....	270
May, Henry F.:	Protestant Churches and Industrial America.....	237
McCartt, Clara A.:	Light for the Whole World.....	275
McCracken, George E. (Translator):		
Arnobius,	The Case Against the Pagans, Vol. I and II.....	228
McCrosen, Vincent A.:	The New Renaissance of the Spirit.....	213
McDonald, Ralph W. and James L. McCaskill:		
Current Trends in Higher Education.....		271
Meckel, Aaron N.:	New Day for Evangelism.....	240
Medary, Marjorie:	Prairie Printer.....	271
Miller, Laurence W.:	Jesus Christ Is Alive.....	206
Montgomery, James A.:	The Bible: the Book of God and Man.....	219
Muncy, William L., Jr.:	Trustees of Creation.....	239
Murdock, Kenneth B.:	Literature and Theology in Colonial New England.....	232
Needleman, M. H.:	A Manual of Pronunciation.....	247
Nygren, Anders:	Commentary on Romans.....	226
Odell, Mary C.:	Our Family Grows Toward God.....	271
Oliver, Robert T. and others:	Essentials of Communicative Speech.....	246
Patterson, Emma L.:	Midnight Patriot.....	269
Pfeiffer, R. H.:	History of New Testament Times with	
Introduction to Apocrypha.....		228
Phillips, C. S.:	A Little Companion to the Psalter.....	273
Prochnow, Herbert V.:	Toastmaster's Handbook.....	248
Rajan, B. (Ed.):	T. S. Eliot, A Study of His Writings by Several Hands.....	247
New Schaff-Herzog Encyclopedia of Religious Knowledge.....		267
Schlipp, Paul A. (Ed.):	Albert Einstein Philosopher-Scientist.....	216
Schweitzer, Albert:	The Philosophy of Civilization.....	210
Schweitzer, Albert:	Memoirs of Childhood and Youth.....	262
Seebach, Margaret R.:	Here We Have Stars.....	274
Singleton, Janice:	Rural Resource Book.....	265
Smith, Lillian:	Killers of the Dream.....	256
Smith, Mortimer:	And Madly Teach.....	251
Soper, Paul L.:	Basic Public Speaking.....	245
Spann, J. Richard:	The Ministry.....	242
Staples, E. B. and E. O. Staples:	Children in a Christian Home.....	272
Sutcliffe, Edmund F.:	The Old Testament and the Future Life.....	222
Swift, Stephen K.:	The Cardinal's Story.....	266
Theisz, George Elmer:	The Eight First Words of the Risen Saviour.....	272
Tilson, John Q.:	A New Manual of Parliamentary Procedure.....	274
Tregelles, Samuel P.:	Gesenius' Hebrew and Chaldee Lexicon.....	268
Waldrup, Earl:	Using Visual Aids in a Church.....	255
Wand, J. C. W.:	The Church, Its Nature, Structure and Function.....	230
Williams, Daniel D.:	God's Grace and Man's Hope.....	207
Woody, Thomas:	Life and Education in Early Societies.....	209
Young, Edward J.:	An Introduction to the Old Testament.....	220



